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Number in parentheses is lesson number.

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Dates indicate time when enrichment material applies to specific lesson content.

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**Includes Sacrament Games and Organ Music.

***The Sacrament is Ready.

A=Administration.

L=Library.

M=Music;

Some Expressions of Appreciation and Thanksgiving

by President David O. McKay

It has been well over a hundred years since my grandfather, William McKay, and my grandmother, Ellen Oman McKay, left Thurso, Scotland, having become converts to The Church of Jesus Christ of Latter-day Saints. They settled in Ogden, Utah; and so in the same year did the Powells and the Evans families from Wales. And William McKay's second son, David, met a little girl, 16 years of age, Jennette Evans, who became David's wife.

On April 28, 1875, William McKay, my grandfather, was set apart by Orson Pratt as a missionary. Later he went back to his native land as a missionary and went up to Wick Thurso, and Aberdeen, Scotland, bearing witness that the Gospel had been restored and that he knew it to be a fact.

About 1882, his son, David, my father, went as a missionary. He, too, labored in Glasgow, Dundee, Aberdeen, and in Thurso; and he was president of the Scottish Conference.

In 1897, I went as a missionary, an unmarried man, young, earnest, and eager as young missionaries are. I was assigned to go to Scotland to labor. After a few months the presidency of the European Mission, then President Rulon S. Wells, Joseph L. McMurrin, and Henry W. Naisbett, appointed me president of the Glasgow Conference.

An old lady in Thurso, whom I visited in 1898, had been the playmate of my grandmother. She remembered when they were baptized, and she said, "I remember when they dipped them i' the Burn; do ye do that noo?"

I assured her that we did.

"And are ye Willie's grandson? Ach a' me, I am gettin' auld!"

As I look back in reminiscent moods upon those events and many others that have crowded my mind, I have profound gratitude in my heart that some elder over a hundred years ago knocked at a door in Thurso, or really in Janetstown near Thurso, and

(Concluded on following page.)



"OPEN THOU MINE EYES"

*Help me not to miss the splendor
In the commonplace, I pray.
Lord, I ask for inner vision
As I walk in faith today.
There are blessings all around me,
Reaching out for me to see,
Give me sight to recognize them,
All the good Thou hast for me.*

*Let my gratitude be constant,
Let my heart respond with praise,
Let a prayer of thanks be given
For the manifested ways
Thou dost show Thy daily guidance,
Thy protection and Thy care;
"Open Thou mine eyes," my Father,
To Thy presence everywhere.*

—Della Adams Leitner.

(For Thanksgiving lessons: for Course 9, lesson of December 5, "A Leader Is Righteous"; for Course 6, lesson of January 20, "The Gospel Leader Is for Right Living"; for Course 18, lesson of January 22, "Resolution"; for Course 24, lesson of January 30, "Human Nature Can Be Improved"; to support Family Home Evening lessons 39 and 44; and of general interest.)

SOME EXPRESSIONS OF APPRECIATION AND THANKSGIVING (Concluded from preceding page.)

bore witness that the Gospel of Jesus Christ had been restored. I am thankful that my grandfather and grandmother believed that, because that was the beginning of all the events that have happened in the century to our family to this moment.

Grateful, am I? Words are too feeble.

Purpose of the Gospel

What is the purpose of preaching the Gospel? It is illustrated in the song we sing, "Joy, Praise, Exaltation of the Soul"; it is expressed in the scripture: ". . . Men are, that they might have joy." (2 Nephi 2:25.)

Happiness is one of the aims of the Gospel; not pain, not grief, not gloom, not pleasure. There is a difference between pleasure and happiness. Happiness is the joy of the soul, always. The Prophet Joseph Smith declared that, "Happiness is the object and design of our existence, and will be the end thereof if we pursue the path that leads to it." And this path is virtue, uprightness, faithfulness, holiness, and living all the commandments of God. But we cannot live the commandments without first knowing them, and we cannot expect to know all or more than we now know unless we comply with or keep those commandments we have already received. Our desire is to declare to the world what these commandments are, as recorded in the gospels giving the account of Jesus' teachings and those of the Twelve who followed Him.

What Are the Elements of Happiness?

The first condition of happiness is a clear conscience. Daniel Webster said: "Weighed in the balance, conscience compared with the world—conscience makes the world seem but a bubble, for God himself is in conscience giving its authority."

Associated with that is the principle of repentance. Peter said, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . ." (Acts 2:38.) He had in mind the cleansing of your spirit, cleansing of your mind of all antipathies, suspicions, and hatred, cruelties to one another.

The second requisite of joy and happiness is freedom. I do not recall who wrote it, but one person said: "God desires to make men like Himself, but to do so he must first make them free."

The third requisite for happiness is a sense of self-mastery. Learn to control your appetites; learn to control your passions. You are not a slave to

anything. Physical qualities are secondary to the sense that you are master of yourself. If you have a sense of mastery, you control your tongue. That is power.

The fourth condition of happiness is doing your best to keep your health by obeying the laws of life.

The fifth requisite for happiness is appreciation of blessings and possessions. You do not possess money? Yet you have the greatest blessings in all the world. You have eyes to see, you have ears to hear, you have loved ones whom you can serve, you have your children; and if you have a testimony of the Gospel, you know that that loved one, that wife, that husband, that child, may be yours throughout eternity. Death cannot end love if the spirit exists. Do you know that? Then you can be happy. What if you do have a few trials? You have the possessions of the soul, and that spirit can have those possessions to continue throughout eternity if you believe in Jesus Christ and his immortality—and you must believe that. These things constitute the Gospel.

Clear Conscience

It is glorious when you can lie down at night with a clear conscience that you have done your best not to offend anyone and have injured no one. You have tried to cleanse your heart of all unrighteousness, and if you put forth precious effort you can sense as you pray to God to keep you that night that He accepts your effort. You have a sense that you are God's child, a person whose soul God wants to save. You have the strength to resist evil. You also have the realization that you have made the world better for having been in it. These and countless other virtues and conditions are all wrapped up in the Gospel of Jesus Christ.

You have the knowledge that your soul will live after death comes to your mortal body, and that if you have lost loved ones, you will meet them. By the power of the priesthood whatsoever is bound on earth is bound in heaven. This is an eternal promise. I referred to William McKay and Ellen Oman, my grandparents; and I referred to my father and mother. I shall meet them and recognize them and love them as I recognized and loved them here.

That, in part, is the Gospel of Jesus Christ; and my heart is full of thanksgiving for it, and for the happiness and salvation the Gospel brings to mankind.

*Suggested Lesson for Stake Conference
Sunday, First Quarter, 1966*

PRAISEWORTHY PERFORMANCE

Each Sunday after the administration of the sacrament, a bishop generously praised his deacons for the reverent manner in which they performed their duties. Ward members wondered why he gave the boys such favorable recognition when they were always quite noisy and disrespectful during the services. His explanation to the few who questioned him was that by praising the boys he would encourage them and at the same time make them feel an obligation to do better.

(Is the bishop's approach basically sound? Could parents, the quorum adviser, Sunday School teachers, and home teachers be of service in improving the conduct of the boys? If so, specifically how?)

A Sunday School superintendent always made it a point to commend those who had given 2½-minute talks, usually using the phrase, "wonderful, stimulating talks." The fact was that many of the boys and girls in the ward were in the habit of reading directly from a paper or book, often stumbling over unfamiliar words. When asked why he praised those who were obviously not well prepared, he pointed out that it is no easy task to speak before a large group in the worship service and that those who perform need recognition and encouragement.

(Is this type of recognition beneficial? Who is specifically charged with the responsibility of helping the boys and girls to choose topics and to give well prepared 2½-minute talks? What part could the home evening program play in the preparation?)

Obviously the bishop meant well in praising his deacons. He wanted to raise the standard of conduct of the boys. The superintendent, too, was interested in improving the quality of talks and in helping boys and girls to speak effectively.

The basic concern is, of course, the training of the individual. If the home performs its functions properly and receives the help of Sunday School teachers, priesthood advisers, and other officers and teachers of the various Church organizations, then the necessary training to insure success will be given. With success should come praise, not that which is general and quite meaningless, but that which pinpoints accomplishment.

If the girl giving a 2½-minute talk has a meaningful message, she can be complimented for that. If deacons perform their duties with dispatch, they can be complimented for that specific attainment. But there should be some form of success before praise is given.

To praise for the wrong things, to praise for a performance that is significantly below the ability of the performer, is to encourage people, both the performer and the audience, to believe that what has been done is right; it is to encourage inferiority; it is to perpetuate mediocrity.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprise.—Johnson.

It is genuine praise that helps people to grow.
—*Dale H. West.*

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Joseph F. Smith, *Gospel Doctrine*, page 377.
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PALESTINE... Locale of World Influence

by Leland H. Monson*

In his latest book, *The Source*,¹ James A. Michener has much to say about the geography of the land of Palestine and the various peoples who have lived there during the last six thousand years. He structures his novel chronologically. Starting with the civilization that located and laid the foundation stones for Tell Makor, which is a fictitious artificial mound built gradually by succeeding civilizations as they constructed city after city on the ruins of past cultures, Michener concerns himself with the history of each succeeding civilization up to the present. Tell Makor, though fictitious, symbolizes what archaeologists have learned concerning the past history of Palestine from hundreds of such tells that have been studied.

To understand Palestine and the part it has played in history, we must see it as a part of a larger geographical unit in which Abraham, Isaac, Jacob, and the tribes of Israel played an important role. One geographer has aptly pointed out that if we put our right thumb in the Mediterranean Sea, our index finger in the Black Sea, our middle finger in the Caspian Sea, our ring finger in the Persian Gulf, and our little finger in the Red Sea, then we can lift up the territory which is so vital to an understanding of Israel. This territory lies between the Nile River in Egypt and the Tigris River in the old Babylonian civilization.

James Henry Breasted, American archaeologist, thought this territory stretching around the Sahara Desert from the Persian Gulf, through the Mesopotamia, through Palestine to Egypt similar in form to a crescent moon and called it the Fertile Crescent. With this geographical layout, Palestine became a land bridge uniting Egypt with the Mesopotamian civilizations. Egyptians and Chaldeans or Babylonians traversed this land bridge of Palestine to do

(For Course 12, lessons of January 23 and 30, "Palestine" and "Life in Palestine"; for Course 14, lesson of January 9, "In the Time of the Herodians"; for Course 26, general use; and of general interest.)

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*Leland H. Monson is chairman of the Division of Humanities at Weber State College in Ogden, Utah, which sparks his interest and knowledge of such works as Michener's new book on Palestine. He earned degrees from Weber State College, the Universities of Utah and Chicago, and attended Stanford University. Born in Preston, Idaho, he and his wife, Ruth, have four children. He has been working in the Sunday School since he was 15 years old, and now serves on the General Board of the Deseret Sunday School Union, as well as on the Ogden Stake high council.

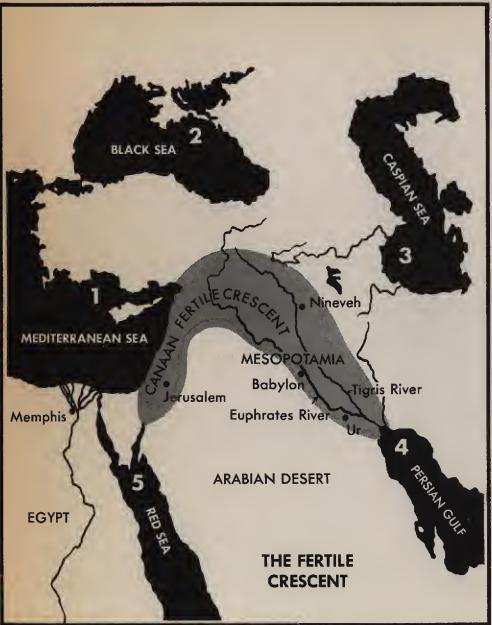
business or conduct wars with each other. Palestinians thus became a bilingual or trilingual people, understanding and speaking Egyptian and whatever language prevailed in Mesopotamia.

The map below shows the roads over which people traveled in Palestine to reach Egypt or the Mesopotamia.

Michener feels that a more meaningful concept than "The Fertile Crescent," is the concept of "The Focus of Forces." Since the idea is partially new and since it seems to give us another sound view of Palestine, I quote from his book:

"Since the area's a natural highway, it's always been a focus of forces. Even in geology. We're a fracture point where continents meet and twist. Many earthquakes and violent storms. You remember what Stekelis found along the River Jordan?"





Cullinane recalled the discovery that had startled the archaeological world some years before: an area where rocks had once been horizontal was torn apart and tilted vertically in the air. Such fractures were common throughout the world, but imbedded in his tilted areas Stekelis found parts of a skeleton and unmistakable tools of men who had been living before the upper soil had been laid down or the area tilted . . . say, a million years ago. "Imagine the earthquake those characters went through," he said.

"Point I'm trying to make," Eliav insisted, "is that even the first men in this area were caught up in violence. Ever since, it's been the same way. Down here mighty Egypt. Up here the Mesopotamian powers. As these great forces pressed against each other, the point where they usually met was Israel. When we stand out on the tell, John, we shouldn't visualize fertile fields but dusty Egyptians thrusting up from the south with mighty armies, and the Mesopotamians swinging down from the north with equal strength. It was in this cauldron, this violent marching of many feet, that Israel was born."

"You think this has been the permanent characteristic?"

"Yes. Because after the Egypt-Mesopotamia struggle came the Sea Peoples arriving from the west"—with a broad sweep of his hand across the Mediterranean he indicated the coming of the Phoenicians and the Philistines with their chariots and weapons of iron—"opposing the Syrians moving in from the east. More fractures, more violence, then the Greeks from the west locked in mortal combat with the Persians from the east. Then Romans on their way to fight Parthians. And Byzantines thundering against the Arabs. Most dramatic, I suppose, were the Crusades, when Christians from Europe smashed against Muslims from Asia. This was always the battleground, the focus of forces. In recent times we've had Napoleon here

If we put our right thumb in the Mediterranean Sea, our index finger in the Black Sea, our middle finger in the Caspian Sea, our ring finger in the Persian Gulf, and our little finger in the Red Sea, we can lift up the territory which is so vital to understanding Israel.

battling the Turks in Acre, and lately the Germans of Rommel trying to capture Jerusalem and Damascus."

"You think the focus-of-forces concept more meaningful than the old fertile-crescent idea?" (Page 121.)

Out of this territory, "The Fertile Crescent," or "The Focus of Forces," as Michener prefers to call it, came ideas that have revolutionized world thinking and ideas which reveal the strength of the Jew—monotheism of the Jew, faith to keep sacred the Sabbath day, and the majestic, sublime morality of the Sermon on the Mount, to mention only a few. Standards of conduct were set and observed in Palestine. Men were forbidden to dress as women and women were forbidden to dress as men, "for all that do so are an abomination." (*Deuteronomy 22:5*)

The Jewish love of the Sabbath day is beautifully portrayed by Michener. He wrote:

So as the summer passed, John Cullinane became less a Catholic and more a Jew, immersing himself in the weekly ritual that had kept the Jews together through dispersions that would have destroyed a lesser people. In fact, he grew to love the coming of Friday sunset, when Jewish men, freshly washed and dressed, walked like kings to their synagogues to go through the rites of welcoming Queen Shabbat. More sacred than any other day of the Hebrew calendar was this Shabbat, when the creation of the world and God's compact with the Jews were remembered, and it occurred once each week, more sacred perhaps than Easter to a Christian or Ramadan to a Muslim. Inside the synagogue Cullinane waited with a kind of joy for the arrival of that moment in the ceremony when the Jews began to sing the powerful hymn composed many centuries ago in Zefat. The cantor would be chanting some quite ordinary passages whose words Cullinane could not understand, and then of a sudden the man would throw back his head and utter the joyous cry:

"Come, my Beloved, let us meet the Bride.
The presence of Shabbat let us receive."

Nine long verses followed, but after each the cry of joy would be repeated, with all the congregation joining, and Cullinane memorized the words of both the cry and the verses, singing them under his breath as the cantor intoned the mystical words which reported the love of the Jews for this sacred day:

"Come, let us go to greet Shabbat,
For it is a wellspring of blessing.
From the beginning it was ordained,
Last in production, first in thought.

And they that spoil thee shall be a spoil,
And all that would swallow thee shall be far away.
Thy God shall rejoice over thee
As a bridegroom rejoiceth over his bride."

(Page 468.)

Palestine, geographically, has been defined in terms of a fertile crescent and of a focus of forces. Its life, from its contribution to human thought, has given us, among many other concepts, monotheism, the sublime morality of the Sermon on the Mount, and such standards as proper clothing to be worn and love for the Holy Sabbath.

Library File Reference: Palestine.

JODY AND STEPHEN KNEW

It was Sunday evening; and Jody, Stephen, Gaylene, Kristin, and their mother had been to church. So had their daddy. He was always there because he was the bishop of their ward. He sat on the stand at every meeting and his family was very proud of him.

As we neared their home, the children were eager to show me their new home. It was white, and their

daddy had just given it a new coat of paint that freshened it up so well that it looked right brand new; and it was brand new to them.

In the front of their house was a beautiful lawn and some zinnias that the boys had helped their mother plant.

In the back yard was more lawn and a lot more yard where more lawn was going to be planted, the

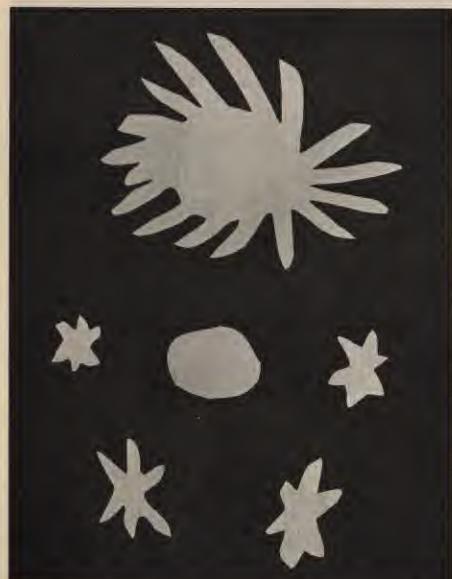


Our Apple Tree

Jody Eldredge

Once I got an apple and I saved
the seeds and planted them. Now
look at the tree

God made the very first apple
tree. It was in the Garden of Eden.



God Made Everything

by
Stephen Eldredge

God made the sun. He
made sunflowers and tulips
and blossoms on the trees.

God made strawberries
and raspberries and tomatoes
and cucumbers.

God made trees and
mountains too.

boys said. And there were apple trees and peach trees; apricot trees and cherry trees. There were even strawberries and raspberries. Next year there would be more, they said.

As we talked together, I wondered where all the lovely things they had in their yard came from. They knew. They even knew who gave us the sun, the moon, the stars, the birds, the animals, and everything else we had.

It was Stephen who told me that God made day-light and dark. Stephen said God made the sun so it would give us light during the day, and He made a moon for us to see at night. He even made the stars. Stephen said. In fact, this is Stephen's story as he told it to me.

He said, as he pointed to a picture he had just made, "This is the sun. It is way up in the air. Then there's the moon. It's littler than the sun. Then there are the stars in the sky. We see the moon and stars at night. The sun gives us day-light. God made the sun and the stars and the moon, and He made the day and night, too."

On another day, so Jody said, God separated the water from the land; and He called the land "earth" and the water "sea." We even got out the globe to see how much land and water there was, and we were really surprised. There was more "sea" than some of us had realized.

Then God knew that we would need food, so he made grass and trees and plants of all kinds. Jody and Stephen had some right in their own back yard.

Jody remembered that there was a fruit tree in the Garden of Eden, so he painted a picture of it and even wrote his very own story about it. This is what he said:

"Once I got some fruit and I saved the seeds. I planted the seeds and now look at the tree. God made the very first fruit tree. It was in the Garden of Eden. Adam and Eve lived in the Garden of Eden. God made them, too."

And that wasn't all. As we talked, we learned that God had created great big whales that live in the ocean; also all the fish and other creatures that live in the sea, and rivers and wherever water is to be found.

Then Stephen remembered about the seagulls that ate the crickets, thus saving the crops for the

Pioneers who had settled in the Salt Lake Valley. Just to show what they looked like, he painted a picture of them, too, and it was very good.

Besides the seagulls, we talked of other birds that God had created; and we remembered other birds that fly in the sky; also the ducks, chickens, geese, pheasants, and all other birds that stay close to the ground.

But God made so many other things, too, like cattle and horses and all other kinds of animals. He even made creeping things such as bugs and worms and caterpillars.

Then God created the very best thing of all—a man; a man who was like God, our Heavenly Father, in that he had a body like God had. And so that the man would not be lonely, He created a woman to be his wife. These two were the very first father and mother in all the world. Jody and Stephen were glad that God made fathers and mothers; especially glad that He had chosen such good ones for them.

After God had placed the first man, named Adam, and the first woman, named Eve, in the Garden of Eden, He gave them a really big job to do. He brought all the animals and the birds to Adam so he could give them each a name:

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. . . . (Genesis 2:20.)

And whatsoever Adam called every living creature, that was the name thereof. (Genesis 2:19.)

And God saw every thing that he had made, and behold, it was very good. . . . (Genesis 1:31.)

And as Jody and Stephen and I talked things over, we agreed. Everything that God had made was very good, and we were grateful.

Library File Reference: Creation.

—Marie F. Felt.



(For Course 1, lesson of March 20, "We Make Our Home Beautiful"; for Course 2, lessons of January 9 and 16, "The Lord Created Our Earth" and "Adam Named the Animals"; and of general interest.)

Seven-year-old Jody Eldredge explains his idea of the sun, moon, and stars to little Gaylene (two) and Stephen (five). They are children of Bishop and Sister J. Lloyd Eldredge, Mountain View 4th Ward, Hillside (Utah) Stake.

To Hear Each Whisper of Thy Voice

by Burl Shephard*

*O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of thy word,
Like him to answer at thy call
And to obey thee first of all.*

*O give me Samuel's mind,
A sweet, unmurmuring faith,
Obedient and resigned to thee
In life and death,
That I may read with childlike eyes,
Truths that are hidden from the wise!*

What is the purpose of life?

It is to prove man's metal. It is to gain experience. It is to become rich!

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. . . ." (*Revelation 3:18*) ". . . He that hath eternal life is rich." (*Doctrine and Covenants 6:7*.)

In the fires of opportunity, temptation, and adversity, man may prove his metal and forge his link in the golden chain of family exaltation. But each individual, in whatever role he is cast in life, must forge that link by enduring to the end in a life of selfless devotion to causes beyond himself.

This is the unusual story of a man who has tried to live that life, like Samuel, of "sweet, unmurmuring faith, obedient and resigned" to the working out of life's purposes, as the Unseen Hand has seen fit to direct. On more than one occasion he could have said, with Abraham, "Eternity was our covering and our rock and our salvation, as we journeyed. . . ." (*Abraham 2:16*.)

His name is Bertram John Coombs.

Unusual War Experiences

In the Battle of Paschendale he was one of four men ordered to advance against two enemy pill-

boxes, under heavy machine gun fire, and destroy the opposition. A comrade crawled over to one pillbox, pulled the pin from a grenade, timed it, and threw it in. Bert and his buddy managed to crawl behind the other pillbox; but when they suddenly entered the doorway, ready to fire and be fired upon, the surprised enemy soldiers surrendered without a struggle. For bravery in action he was awarded the Military Medal by the Duke of Connaught.

After a bout with trench fever, he became a machine gunner. Engaged in open fighting, with the objective straight ahead, his unit became lost in heavy mist and smoke from the shells. When the sun came out and the mist had cleared, they were exposed to direct fire from the enemy. They had to dig in and wait for an opportunity to change position. When a severely wounded man needed to be carried out through a valley to safety, Bert and three others were commissioned to carry the stretcher. While crossing the valley, a shell burst on Bert's right; a fragment zipped past his face, and his buddy on the left staggered and fell. The shell fragment had cut his throat.

Bert Coombs was a married man, an elder in The Church of Jesus Christ of Latter-day Saints, and the father of three children when he enlisted in the British Army during World War I. He trained with the Grenadier Guards. To his credit it should be noted that he kept the Word of Wisdom strictly all through his army service. No cup of hot tea warmed him in the cold, damp trenches of France.

In the short communications trench at Canal Dunord, where Bert had been stationed to transmit messages of enemy activity, a warning voice said quietly, "Move." He hesitated. To leave his post was a breach of discipline. A second time came the warning, "Move." He moved back to the main trench. Seconds later a bursting shell destroyed the trench where he had stood, and two soldiers from the listening post at the opposite end of the trench came running back with severe shellshock.

Bert was the first casualty in his section. While passing through an orchard he was hit in the back, and a shell penetrated the main nerve in his spine, paralyzing both legs. Under heavy machine gun fire, he rolled into a trench and prayed to die. He did not want to live if he could not walk. Eventually he and some others were carried into the basement of a farm home where clean straw had been spread on the floor. Suddenly an exploding shell set the straw on fire. Four men had been laid there. Being nearest the door, Bert was pulled out by the stretcher bearers; but two men burned to death.

Evacuated to a hospital in Manchester, England, he received two administrations from the elders; and afterward he was told, "You're a lucky man. The

(For Course 6, lesson 1 of January 16, "The Power of Faith"; for Course 7, lesson 1 of January 23, "Abraham, the Faithful"; for Course 18, lesson 1 of January 30, "Faith"; for general use of Courses 24; to support Family Home Evening lessons, 33, 34, and 43; and of general interest.)

"Hushed Was the Evening Hymn," *Hymns, The Church of Jesus Christ of Latter-day Saints*, No. 252.

*See footnote page 431.

bullet has shifted position, and your operation will be much simpler." He was well when he left the hospital.

Decisions of Faith

. . . Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. (Doctrine and Covenants 58:2.)

Of tribulation this man has had a rich share; but in blessings he is richer. The only child of John Coombs and Jane Elizabeth Rice, he was of religious inclination from his youth and attended many churches. A Mormon street meeting where he heard of the original apostasy from Christ's teachings first attracted him to Mormonism. At 19 years of age, he met his future wife, Hannah Yates. They were married in 1908 and baptized November 5, 1910.

Bert worked at his trade of manufacturing commercial travelers' hampers (basket work) for many years. He had apprenticed five years as a youth to become skilled at this work, and he was satisfied to stay with it. Heavy religious persecution on the job only drove him to deeper study of the doctrines of the Church.

When war was declared, he was offered a job in a munitions factory at higher wages but turned it down because his employer gave him a substantial raise in pay. One night, however, while walking home, above the din of heavy traffic he heard a voice say, "Quit your job." This was foolish, he thought; but the instruction came again, "Quit your job." He continued thoughtfully on home, and when he walked into the house he said to his wife, "I'm going to quit my job."

"Whatever for?" she exclaimed. "You've just been given a raise. Where are you going to work?"

"I don't know," he replied. A week later, over the objections of an irate employer, he quit. A new job opportunity, at 25 percent higher wages than he had ever earned before, even with his raise, soon presented itself. And he took it. Each week he banked the extra money. In a few years it became his emigration fund.

Emigration to the Canadian West

The war was over! In 1921 the spirit of emigration prompted the Coombeses, now six in number (one child had died), to join some former Nottingham converts to the Church who had taken up farming in western Canada. They emigrated to the small town of Quill Lake, Saskatchewan, to help on a farm. This was to be a two-year endurance test, a time of great poverty and intense religious persecution at the hands of apostate Mormons.

But they settled in an upstairs apartment, and Brother Coombs worked for \$35.00 a month and his



Brother and Sister Coombs, 1965

own room and board. The family who lived below them, former converts, made life so unpleasant for Sister Coombs and the children that the good wife determined to move. She located a deserted homesteader's house on the edge of town, and they moved in. They had brought bedding from England, but there were no cooking utensils, no furniture, no stove. They slept on the floor, and they cooked in lard buckets over an outside fireplace.

When Brother Coombs could stand the religious persecution of his employers no longer, he quit and hired out to do odd jobs—painting, sawing wood, etc. When winter drew near, they moved into a small house in town, and the Ladies' Aid of the United Church provided a small stove from the church basement. Bert constructed wooden beds and a table, and Hannah Coombs hired out to do housework. This loyal companion was a woman of unusual physical strength, and her devotion and loyal support cannot be over emphasized in the survival of this very harried family. A sixth child was born to them here. Since there was no branch of the Church in the area, the family attended United Church services where Brother Coombs lent his rich bass voice to the choir.

Their tithing box was their "tabernacle in the wilderness." For every dollar earned, no matter how

(Continued on following page.)

tough the times, a dime went into the box. And at the end of the year, their full tithing was sent to the nearest headquarters of the Church in Winnipeg, Manitoba. But when Bert was ill, and there was no food in the house, Hannah was alarmed. "We'll have to spend the tithing money, Bert," she said. "We can't starve." At that moment, a thump on the porch drew the attention of the family; and when they went to the door, there was a large hamper with all the groceries they needed and also wood for the stove. They never did know where it came from.

"Come to Zion"

It must have given them a wonderful sense of relief when Brother Coombs was offered a home to live in and a steady job clerking in Alder's Store. "But," says the faithful Latter-day Saint, "I had a feeling something was going to happen." When pressed for an answer regarding the job, he said "I'll let you know, Mr. Alder." He went home, and together he and Hannah knelt in prayer. A steady job would have kept them in this non-LDS community. After the prayer, Brother Coombs relates that he had a strong feeling he should not accept the job offered. When he told Mr. Alder, that good gentleman replied, "That's why I wanted you. I knew that if any emergency arose, you and I could pray together."

Very soon after that, a letter came from Salt Lake City. It contained \$50.00 and the welcome invitation, "Come to Zion!" They were overjoyed.

But, alas! How disconcerting are the ways of a mysterious but all-knowing Providence which has said, "For my thoughts are not your thoughts, neither are your ways my ways. . ." (*Isaiah 55:8.*) At Calgary, Alberta, where Brother Coombs went happily for a visa, he learned that he could not cross the border for three months! Again he must look for work. In Raymond, 160 miles to the south, a farmhand was needed for two weeks; and he set off for this southern Alberta town which would be his home for the next 17 years. The prospective employer was Stake President H. S. Allen.

"Are you a Latter-day Saint?" he asked.

"Yes," was the answer.

"Do you have a recommend?"

"No. But I have a tithing receipt."

That was his recommend! He went to work on the farm, and in the fall was given the job of delivery man for the H. S. Allen store. He was eventually ordained a seventy; and over the years three more children were added to their family, making a total of nine.

The Mormon town of Raymond provided a wholesome environment in which to rear the family; and Brother Coombs served in the Sunday School superintendency and sang in choirs, quartets, and operatic productions. He performed for 10 years with a quartet which won firsts in regional music festivals. He was and still is, on occasion, a soloist. Even in Brother Coombs' 78th year the music adjudicator recognizes the quality of his voice.

Coming Events Cast Their Shadows Ahead

In the winter of 1938, Brother Coombs' son, Jack, became interested in farms in the Rosemary area (about 100 miles north of Raymond) and asked his father to go with him to look at them. French people who had originally settled the area had left, and farms were available. But the arduous nature of the trip in an old truck, through deep snow, over deeply rutted roads, plus the discouragement of the Rosemary bishop who told him that at 50 he was too old to take up farming there, left him completely discouraged about the project. After an exhausting trip, Bert reported to his wife, "Farming in Rosemary is definitely out of the question!"

He was wrong.

In 1939 he fell down the elevator shaft at the store in Raymond and woke up in a hospital ten days later. He had sustained three skull fractures, a brain concussion, a broken shoulder, and other injuries. His face was twisted out of shape. There was little hope for his survival. However, with the help of the priesthood and the advantages of "a good heart, good lungs, and good clean blood," to use the doctor's terms, he recovered. Years of keeping the Word of Wisdom had paid off.

Later he was taken to the Cardston Temple for a blessing, and as he sat in the assembly meeting there, President Edward J. Wood, who was speaking, pointed a finger at him and said, "Brother Coombs, the dead are looking to you for their work." Since he could not work for a living, owing to his injury, he began at that time to organize his genealogical records.

The family was faced with hard times, and two sons, Jack and Francis, were determined to take advantage of cheap land in Rosemary. In great agony of indecision, Brother Coombs fasted for three days and went to the temple for a blessing. He told President Wood why he had come, and in his blessing he was told: "You go to Rosemary. This accident has come to you to take you from one line of work and put you to another. Your influence for good will be felt, and you will live there among your children." At that time five children had married

and established homes of their own. It seemed unlikely that that part of the blessing could be fulfilled.

On the Move Again!

How difficult to uproot! He had been offered the job of night watchman at the Raymond Sugar Factory; his home was paid for; his family was opposed to moving; and he had no equipment for farming. He was actively engaged in Church work in Raymond, particularly in a male quartet where he was much appreciated and needed. His physical condition was poor.

"Whatever is the matter with you, Brother Coombs? Why do you not stay here?" a friend queried.

To all these objections the faithful Brother Coombs had only one answer: "What am I to do? I fasted for three days and asked counsel of the Lord. How can I refuse to listen to it?" To him, the voice of direction which had protected and guided him throughout his life was not to be ignored. He hitchhiked to Rosemary. It is decisions like this that strengthen the soul and bring forth the "gold tried in the fire," for it is not always easy to follow the promptings of one's heart when reason and public opinion rise in opposition.

The story of his getting a job there as school janitor, against non-Mormon opposition, is only another indication that ". . . the Lord giveth no commandments unto the children of men, save he shall prepare a way for them. . ." (*1 Nephi 3:7*.)

Also, close to the town of Rosemary was a farm that he would have liked to purchase, but the owner would not sell. In addition, four local men wanted it. When school was out, Brother Coombs returned to Raymond for the summer. One Sunday, when he returned home from priesthood meeting, he learned that his good wife, Hannah, had felt the spirit of inspiration. "You've got to go to Rosemary," she said. "Things are beginning to move up there." Again he hitchhiked his way.

"You're just the man I wanted to see," the bishop at Rosemary greeted him. "The farm is for sale." With \$1,500 back pay from the store after his injury, plus other savings, he made the down payment and moved his family to the new community. Not well enough to work the farm himself, he hired the work done and kept his job at the school.

The farm prospered. On a piece of land he could not irrigate, there grew a volunteer sweet clover crop which fed his cattle and provided two seed crops that sold for a good price. When the school was enlarged, his salary increased. He cleared the land, built a barn and granary, put up fence, and im-

proved his home. He worked in the Church and was happy. In fulfillment of his blessing, all his married children took up residence in Rosemary; and he did, indeed, live there in the midst of his family! He never wanted to move again. But destiny had other plans.

The Final Move

In 1957, at the age of 70, Brother Coombs attended a stake priesthood meeting in the city of Calgary. On the return journey the car in which he was traveling collided with a freight truck, and again he was hospitalized with severe injuries—a smashed hip, broken bones, lacerations. President N. Eldon Tanner, then the Calgary Stake President, called a special fast day in his behalf. Doctors at first thought to replace his hip with a steel joint, but later found they could fasten it with steel pins; and it has given him no trouble since. But his farming days had come to an end.

At long last he would begin that full-time labor of love for his kindred dead. He sold the farm and moved to Lethbridge, and was able to retire. The past five years Brother Coombs has devoted entirely to genealogical research, and through his efforts more than 2800 endowments have been completed for his progenitors, with accompanying sealings. He himself visits the temple in Cardston frequently. His kindred dead have not looked to him in vain.

Bertram and Hannah Coombs have 9 children (6 living), 42 grandchildren, and 15 great-grandchildren. One son and 3 grandsons have filled missions. A fourth grandson is now in the French Mission.

Retired? In addition to genealogical research, he is now group leader of his ward high priests and sings in choirs and quartets. In all of his activities he continues to evidence, with Samuel:

*By day and night, a heart that still
Moves at the breathing of thy will***

**"Hushed Was the Evening Hymn," *Hymns*, No. 252.

A man with a beautiful bass voice approached his choir leader in Lethbridge, Alberta, Canada, one day and said, "I used to know some Shepherds in the Old Country. I don't suppose you're interested, but I was a member of their church. My mother was Sister Earl Shepard, author of this article, whose parents joined the Church in Nottingham, England, shortly before the Coombes were baptized. The two families became good friends, because persecution drew them together. This has been the author's privilege to sing a close friend and to have the great joy of telling, in part, the life story of Brother Coombs."

Sister Shepard completed her public and high school education in Cardston, Alberta, Canada, and graduated from Garrett Business College, Calgary, Alberta, and later earned her S.T.B. degree at the University. She filled a mission in Great Britain and has been a temple officiator in the Alberta Temple. She served on the editorial staff of *The Improvement Era* for three years and as production editor of *The Instructor* for two years, before becoming acting managing editor.
Library File Reference: Divine Guidance.

THE ARTICLES OF FAITH

by John R. Talmage*

The *Deseret Evening News* of March 10, 1899, carried the following notice at the head of its editorial column:

OFFICIAL ANNOUNCEMENT

During the early part of April there will be issued by the Deseret News a Church work entitled, "The Articles of Faith," the same being a series of lectures on the principal doctrines of the Church of Jesus Christ of Latter-day Saints, by Dr. James E. Talmage. The lectures were prepared by appointment of The First Presidency, and the book will be published by the Church. It is intended for use as a text book in the Church schools, Sunday schools, [Mutual] Improvement Associations, quorums of the Priesthood, and other Church organizations in which the study of Theology is pursued, and also for individual use among members of the Church. The work has been approved by The First Presidency, and I heartily commend it to the members of the Church.

[President] LORENZO SNOW

This was the first public announcement of the publication of a book which has been in more or less constant use in various Church theological classes and in the hands of individual Church members ever since; and which in January, 1966, will mark the approach of its 67th birthday as the official textbook for Course 28 in Sunday School. However, the above-quoted announcement by President Lorenzo Snow was not the first indication of such a book, and many who read the *Deseret News* of March 10, 1899, had been looking forward for some time to the appearance in book form of material, a large part of which they had heard as lectures and read in serial form in *The Juvenile Instructor* some half dozen years earlier.

The seed of the idea which eventually grew into the book that has now gone through 42

editions (including 243,000 copies) in English, has been translated into a number of foreign languages, and is still in use as a textbook two-thirds of a century later, more than 30 years after its author's death, apparently was first planted on Sept. 14, 1891. Dr. Talmage, the 29-year-old president of the recently established Latter-day Saints University, met that day with President Wilford Woodruff and his counselors and thereafter noted in his journal:

It is the intention of the brethren to cause to be published a class work on Theology, for use in Church schools and Religion Classes generally. The need of such a work has long been felt among the teachers of the Latter-day Saints. . . . Several preliminaries have to be arranged before the work is begun; but The First Presidency have expressed to me their intention of appointing me to do the labor. I find myself very busy already, but I have never yet found it necessary to decline any labor appointed to me by the Holy Priesthood; and in the performance of duties so entailed, as my day, so has my strength ever been.

Various delays intervened, and it was the last day of January, 1893, before The First Presidency directed Dr. Talmage to proceed with the work under discussion. The oral charge was confirmed by a letter dated Feb. 20, 1893, signed by President Woodruff and President Joseph F. Smith, President George Q. Cannon being out of the city at the time. The letter reiterated the need for "properly analyzed text and reference books in the theological and religious subjects, for use in our Church schools, Sunday schools, etc." and went on to give a specific charge:

"It is our desire that a book suitable for the purposes named should be placed in the hands of our people as soon as possible. Knowing your ex-



ELDER JAMES E. TALMAGE (1862-1933)

between years as a student at the University of Utah. He also attended LDS Junior College and BYU. He married Virginia M. Martin, and they have five children. John R. Talmage worked on the Deseret News many years, as assistant to Utah Governor George D. Clyde for eight years, and has been with the Utah Power and Light Company since January, 1965.

(For Course 28, lessons of January 9 and 16. "The Articles of Faith"; and of general interest.)

*The author is the son of Dr. James E. Talmage, and lived in Europe while his father was President of the European Missions. Later, 1930-1933, John served as a missionary in France, sandwiched

perience in this direction, we should be pleased to have you prepare such a work."

In October of the same year, the General Authorities of the Church decided to act on Dr. Talmage's suggestion to establish a special theological class in connection with the Church university. The class would meet each Sunday with Dr. Talmage as its instructor, and the course of study would be the material to be incorporated in the textbook previously discussed. In his journal entry for Sunday, Oct. 29, 1893, Dr. Talmage noted:

This is the appointed day for the organization of the Theological Class in connection with the Church University. At 12:15 p.m., the time set, the large lecture room in the University Building was filled to overflowing, every seat being occupied. Chairs were brought in from the College adjoining and every corner taken possession of, while the aisles were filled and the stand crowded, many sitting on the edge of the platform. I had not even dreamed of such a class. As it was first suggested to my mind, I saw a small body of students, with perhaps a few outsiders, but the Presidency of the Church directed that the scope of the class be enlarged. Had not the course which has made so large a class possible originated with the authorities of the Priesthood, I should mistrust the outlook. Things great, substantial, and lasting usually have very small beginnings. Our class has a very large inception. . . . So many applicants had to be denied admission that it was decided on the recommendation of Pres. Angus M. Cannon to adjourn the class at its close to meet next Sunday in the Stake Assembly Hall. [This is the Assembly Hall on Temple Square; it was then known as the Assembly Hall of Salt Lake Stake, which in 1893 was still undivided and covered all of Salt Lake Valley.]

If the class teacher was disturbed by the large turnout at that first session, subsequent classes in the Assembly Hall must have done nothing to reassure him. The first session in the larger quarters brought an attendance of between 500 and 600, and the figure rose to "not less than 900" the following Sunday. From there it continued to move upward, past the 1,000 mark, thence to 1,100, 1,200, and by April, 1894, was pushing close to the 1,300 figure.

Meanwhile, two other significant developments had occurred. In November, 1893, The First Presidency directed that the lecture material be published in full in serial form in the *Juvenile Instructor*. In view of the fact that the material was to be made of permanent record as it was delivered, the author requested that The First Presidency appoint a "Committee on Criticism" to pass on the material before publication. Such a committee was appointed and comprised Elders Francis M. Lyman (chairman) and Abraham H. Cannon of the Council of the Twelve; President George Reynolds of the First Council of Seventy; Elder John Nicholson, and Dr. Karl G. Maeser. The committee worked closely

with the author, and on occasion referred questions of doctrine to still higher authority, frequently going to The First Presidency. Once, Dr. Talmage was called from the Salt Lake Temple, where he had gone with his wife to do ordinance work, for a meeting with the Committee and The First Presidency to discuss certain specific doctrinal points, the discussion lasting several hours. He records that he was informed that the doctrinal questions were further discussed later in the day in a meeting of The First Presidency and Council of the Twelve, and that "I was told by one of the Apostles on the Committee that I was authorized to proclaim this as doctrine in the Theology Class."

In view of the extensive and still growing interest in the unusual Sunday theology class, developments of April 1, 1894, came as a stunning surprise to class members. Dr. Talmage left the following record in his journal:

April 1, 1894.—At this the twenty-second session of the Theology Class the attendance was as large, if not indeed larger, than that of any previous session. Today marked the last meeting of the class, its discontinuance having been decided upon yesterday or the day before by The First Presidency. . . . At the session today I disposed of as many of the incidental questions as possible, then finished the lecture on the Gathering (as per leaflet 17); then announced discontinuance of the class. A letter from The First Presidency addressed to myself, advising the discontinuance and citing the reasons therefor, was read by Apostle Abraham H. Cannon, one of the Committee. . . . I feel much regret at seeing the class come to a close. . . . For the need of success that has come to the class, I reverentially acknowledge the Hand of God. May the seed so planted yet produce healthful growth and pleasing fruit.

Chief reason for the discontinuance was that Dr. Talmage was being considered for the presidency of the University of Utah. "It is plain that in the event of my accepting any prominent position in the State University, it would be manifestly inconsistent for me to occupy so distinguished a place among the Theology teachers of our people, the University being a strictly non-sectarian institution," he wrote.

Some ten days later, the University of Utah Board of Regents did unanimously elect Dr. Talmage president of that institution. Acting with the blessing of The First Presidency, he resigned from the Church school system to accept that position and also the chair of geology at the University. For the time being, preparation of the book, *The Articles of Faith*, was shelved.

Some few years later, however, he resigned from the university presidency, though retaining the chair of geology, he being far more interested in classroom teaching than in administrative duties; and the par-

(Concluded on page 438.)

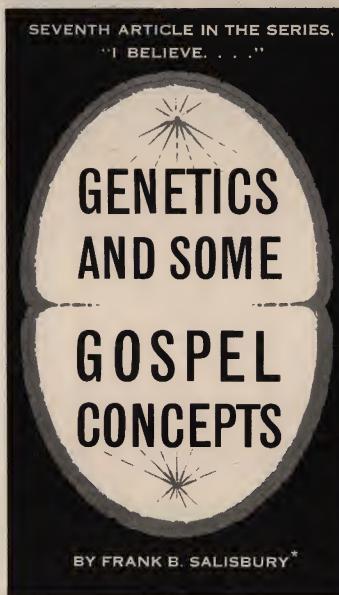
IN the twelfth verse of the first chapter of *Genesis* the Lord says: "The earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (*Genesis* 1:12.) Thus is initiated in ancient scripture a statement relating to the basic phenomenon of inheritance. Statements such as this occur again and again throughout all of scripture. We think of Jacob's experiment with the breeding of his father-in-law's livestock (*Genesis* 30:30-43), the many statements relating to the "blood of Israel" or the lineages of the various tribes, the inheritance of the curses given to Cain and to the Lamanites, the allegory of the orchard (*Jacob* 5), or the promises that all nations of the world would be blessed "through the seed of Abraham." Obviously the basic concepts of inheritance—that like begets like, but often with interesting modification—are a part of human experience. How often our friends tell my wife and me how much our five children look alike—and even how much they resemble their father!

There is no space here to discuss the scientific aspects of genetics. Suffice it to say that the breakthrough in understanding came with Gregor Mendel's experiments with peas, published in 1865 but not appreciated until 1900. Mendel discovered that features of living organisms, such as smoothness or roughness of his pea seeds, color of the flowers, height of the plants, etc., were passed from generation to generation under the control of specific entities later called genes. Two genes in each cell, one from each parent, influence the factor. One of these may "dominate" the other, and the two separate from each other and from other kinds of genes when the sex cells are formed, recombining at fertilization to produce the genetic make-up which will determine the features of the offspring. (See Figure 1.) Thus the characteristics of the parents are transmitted to the children.

The genes were located on the chromosomes, bodies which appear during cell division, and des-

cription of the activities of the chromosomes during cell division and fertilization explains how the genes separate and recombine. (See Figure 2.) From these studies we have learned much, such as how sex is determined by an "X" (present in males and females) and by a "Y" (present only in males) chromosome (see Figure 3), how there may be many kinds of genes for a single feature, and how the environment is of paramount importance in the expression of a gene.

The gene has been identified in very recent years as a molecule of deoxyribonucleic acid (DNA), and the structure of this molecule has been deter-



mined. The structure tells us how genes can have individual properties (four kinds of "nucleotides" are arranged in chains of a thousand or more, their arrangement determining their function), and how the molecule can reproduce itself (it is a double helix with "complimentary bonding"). We know how the DNA molecule acts by controlling the order of arrangement of building blocks (amino acids) in a specific protein molecule, bestowing upon the protein (an enzyme) the ability to control a given chemical reaction. We even know how a group of three nucleotides in the DNA molecule can control the position of a particular amino acid in a protein molecule. That is, we have deciphered the genetic code!

At present we fail to understand why a gene will act at a certain time and a certain place. Genes for eye color act only in the eyes, although they are present in all cells. This is a promising and exciting field for future research.

There are a few ideas gained from scripture which must be modified somewhat in the light of our modern understanding of genetics. These are not very fundamental, however, and most of us will not really mind seeing them go. In many instances our new knowledge of genetics tends to strongly support certain concepts gained by revelation. Let us consider a few examples.

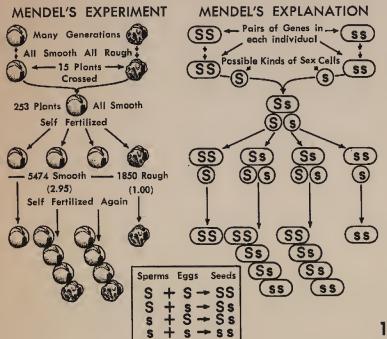
Frank B. Salisbury, a returned missionary and noted biologist, has written many scientific papers. This year he has published a book, *Truth by Reason and by Revelation*, which discusses scientific advancements in the light of the gospel. Dr. Salisbury was born in Provo, Utah, and grew up in Salt Lake City. He served from 1946 to 1949 in the Swiss-Austrian Mission. He is a professor of Plant Physiology at Colorado State University and is a counselor in the Fort Collins Second Ward bishopric.

(For the general use of Courses 12, 14, 18, 20, 24, and 26; and of general interest.)

1. Some concepts relating to race.

In our liberal times it is anything but popular to discuss the topic of covenant and cursed races. Yet the scriptures are full of commentary on these subjects. At least we will have to admit that the idea is good genetics.

The Gospel teaches that God was, before the creation of the temporal earth, Father of a great many spirits of all degrees of intelligence and valiance; spirits having an almost infinite variety of capabilities. (*Abraham 3:18-19, 22-24*.) The laws of inheritance provide a mechanism for producing great variety (mutations and the recombinations of existing genes) and at the same time for passing certain general groups of physical and mental properties from one generation to another. If spirits of similar but varying capabilities were to be united



1

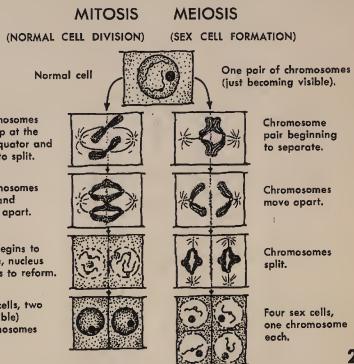
Figure 1. Part of Mendel's experiment in breeding peas, along with his proposed theory to account for the results. This theory was based upon two ideas: Characters such as smoothness or roughness are controlled by individual entities (now called genes) which can separate from each other during the reproductive process (at least one entity relating to a given factor comes from each parent); and that one of these entities might "dominate" or repress the other (smoothness is dominant over roughness, so that the combination Ss appears the same as the combination SS). Box at the bottom shows how sex cells from the Ss generation might combine, giving 3 smooth offspring for every rough. In his experiment Mendel actually observed 2.95 smooth for each rough—very close to the ratio predicted by his theory!

through an eternal family relationship, the laws of inheritance would surely provide a reasonable way of carrying this out.

We are told, for example, of the special abilities given to the descendants of Cain. They were blessed with certain blessings of the earth and with blessings of wisdom. (*Moses 5:36-37, 45-46; Abraham 1:26*) Yet they were cursed as pertaining to the priesthood and in other ways. Some of these blessings, such as their wisdom (intelligence), musical

abilities, and dexterity in working brass and iron might be genetically controlled. But much would be learned and not inherited, and the curse pertaining to the priesthood was a decree of God and not a genetic phenomenon.

Having faith in the wisdom and justice of God, we can only assume that these various inherited capabilities were provided for the good of the people involved. Apparently the spirits which were to occupy the bodies of either the Canaanites or the sons of the Patriarchs could best progress by occupying those bodies and none others. At any rate we might imagine that God would provide (by the proper directed mutations?) suitable bodies for the pre-existent spirits of mankind. Fortunately, it is not for us to judge as to which spirits are superior and which are inferior. We know, and the laws of



2

Figure 2. Mitosis and meiosis compared. Mitosis is the way cells normally divide, and the number of chromosomes at the end of division is the same as the number at the beginning (for simplicity, only one pair of chromosomes is shown). The product of meiosis is the sex cells, and they contain only half as many chromosomes as the cell that produced them. At fertilization, a male and a female sex cell will combine to give the full compliment of chromosomes.

genetics demonstrate the fact to use with irrefutable clarity, that men are not all born equal in physical characteristics, mental abilities, or environmental opportunities. Yet we do not know how a given spirit might react and progress through eternity in response to all of these factors.

All of this brings up another problem of scripture which is clearly a genetic one. We are told that the children of Israel would be scattered throughout the races of mankind and ultimately gathered again in the last days. Indeed, in our patriarchal blessings we are informed as to the lineage from which we spring. This is a complex genetic problem, since the children of Israel were scattered so widely,

(Continued on following page.)

intermingling their seed (genes) with those of the rest of mankind. What is meant by lineage in this sense? In our modern language, the term lineage implies descent through the male line. In this usage, if one is of the lineage of Ephraim, he or she must be a son or a daughter of male offspring in a continuous line back to Ephraim, the son of Joseph. In such a case, all of the children of a single father must be of the same lineage. Yet we can find examples among our people of children of the same father who have been told in their patriarchal blessings that they are of different lineages.

From this we can imply that this lineage is more a matter of genetic constitution than paternal descent. We are dealing apparently with combinations of genes segregated and recombined through many generations from the time of Ephraim and the other children of Israel. According to Mendel's laws one

experience they may be in a better position to learn how, but they will gain none of his achievements through their *genetic material*.

Yet the idea of a curse (some difficult problem in living, or perhaps some false doctrine which inhibits progress) being passed from one generation to the next is surely a part of our human experience. Parents who live unrighteously will, as a direct result, reap the bad fruits of their unrighteous living, and their children will partake of their curse by being brought up under resulting conditions. Their opportunities for progress will be greatly limited "because of the traditions of their fathers." (Doctrine and Covenants 93:39.)

It is good to realize that we are not speaking of heredity or genetics when we speak about the curse of the fathers being visited upon the heads of the children, but it is even better to realize that we have an extremely grave responsibility to our children, and that we must provide them with conditions conducive to their eternal progression through acquisition of truth and application of Gospel principles.

3. Abrupt changes in human genetics.

Study of the ancient genealogies indicates that the age of the patriarchs became drastically reduced after the time of Noah. This is good genetics. If a mutation were to take place which would result in shorter life, it could most easily have its effect upon mankind if it were to occur in one man (i.e. Noah) who was to become the father of all peoples.

Although there are complications, we learn that nearly all of the American Indians (the Lamanites) are lacking in one of the blood groups (type B).¹ This again is good genetics if they all descended from just a few families as the Book of Mormon story recounts. We would expect, in a random sampling of the population, to find families or even small groups of families who were lacking in one blood group or the other. As the population gets larger, however, chances that all blood groups will be present also gets larger.

4. The "blood" as the line of inheritance.

Ancient scriptures often speak of "the blood of Israel" or use other expressions implying that inheritance passes from one generation to the next through the blood. This is an idea which our modern concepts of genetics must modify. We would say now that the line of inheritance passes from one generation to the next via the genes or molecules of DNA. The blood grows with the developing embryo in response to the genes. It is not passed

¹Curt Stern, *Principles of Human Genetics*; W. H. Freeman and Company, San Francisco and London, 1960; see pages 682-90.

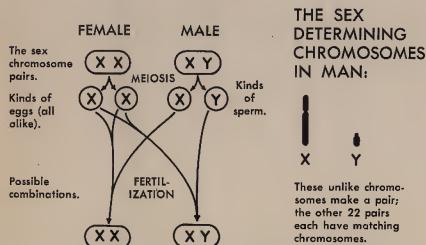


Figure 3. The mechanism of sex determination in man and many other (but not all) animals and plants.

child of a given father might have more genes derived from one of his father's ancestors, and another child might have more genes derived from another of his father's ancestors. His mother's ancestors also contribute. The portion of the total must determine "lineage," and all must be recorded in heaven to be made known through the patriarch!

2. "Iniquity of the fathers upon the children unto the third and fourth generation."

This idea which appears in the scriptures (*Exodus* 20:5 in the second commandment; see also *Numbers* 14:18; *I Kings* 21:29; *Jeremiah* 32:18; *Mosiah* 13:13) is not good genetics. If we are to understand it in a genetic sense, it implies that characters acquired by the parents are passed on to the offspring. This is a thoroughly discredited idea. If a man develops a certain strength by exercise, his children will still have to exercise to develop the same strength (because of their father's

directly from father or mother to offspring. Actually the red cells of the blood contain no nucleus and presumably no organized genetic material, while virtually all other cells of the body do have full complements of the genes.

Yet we can hardly censure the ancient prophets for speaking of the blood as the vehicle of inheritance. What sense would it have made to the ancient Jews if their prophets had spoken of the deoxyribonucleic acid of Israel? That the blood is an important part of life was a common part of ancient man's knowledge. So what better wording might have been used?

5. Mortal appearance and pre-existence.

Modern biology tells us that chance is involved at two points in the reproductive process. When the chromosomes separate from each other in meiosis they may separate in any order or fashion, and crossing over between chromosome pairs increases the segregation of genes at this time. When the egg and the sperm unite, any one of several billion sperm may be the one to enter the egg, and any egg of several hundred produced in the ovaries may be the one fertilized. Indeed, all of the beautiful laws of genetics were worked out on the basis that these two processes were governed by chance. Of course, the offspring can differ from the parents only within the limits set by the genes which are available. Yet these are broad limits, and there can be a great variety of offspring produced by a given set of parents.

So how could our physical appearance in mortality be the same as our bodily appearance in the pre-existence? If we looked the same then as now, I see only two possible explanations: either there was much predestination or supernatural intervention involved at meiosis and again at fertilization, or else the appearance of the physical body was due to chance, but there were so many different kinds of spirits that one could be found to match it. Neither of these explanations is at all satisfying. The whole concept of predestination goes against the basic tenets of the Gospel. Furthermore, we can imagine that if appearance alone governed assignment of spirits to bodies, many injustices would be done. Surely factors such as family relationships, time during history, personality, and presence or absence of truth in the family, would be much more important in assignment of a spirit than mere appearance.

From this it only seems reasonable to conclude that our *specific* appearance here is determined by the chance processes of meiosis and fertilization, within the limits of the available genetic material, the environmental influences which govern our development, and the free-will choices which we make. Perhaps one of the principal purposes of earthlife

is to obtain a certain part of the physical appearance which we will have throughout all time. Perhaps we looked far less "specific" in the pre-existence, with less character in our faces. Did we all look more alike than we do now?

The appearance gained in mortality is not the whole story either. "It is sown in corruption; it is raised in incorruption." (*I Corinthians 15:42*.) We are, according to our merits, to be perfected. It is interesting that Christ was not immediately recognized after His resurrection. On at least four occasions (*John 20:14, 21:4; Luke 24:16, 37*) His close friends and disciples failed to recognize Him immediately, although they subsequently did know Him. He apparently retained much of His physical appearance, but He may have been changed (perfected) so that He was not readily recognizable. Of course, we change throughout our entire lives. Which appearance should we have in the resurrection?

6. The nature of the resurrection.

Only very recently, since the development of understanding relating to the genetic code and all that it implies, have we been able to think of the resurrection in terms other than the blindest acceptance by sheer faith alone of something which was completely beyond our understanding. Surely the resurrection is still largely beyond our understanding, but molecular biology may provide some insight into this transcendent event.

We can see how the formula for a man could be written in a book! The information contained in the order of arrangement of nucleotides in the DNA chains determines all of the inherited properties and potentials of the person possessing these genes. This is the kind of information that could readily be stored in a computer—or in heaven. We can visualize then (although we cannot even begin to accomplish it) how a man might be utterly vaporized in an atomic explosion, so that no trace of his body remained intact (his spirit is indestructible) and still be resurrected or reconstructed according to his genetic information. To this would be added the changes in his body brought about by his environment and his free-choice decisions. Presumably these effects could also be recorded. Imperfections in both the genetic material and the environmental effects could also conceivably be corrected.

7. The creation of Eve.

The story of the creation of Eve from one of Adam's ribs has long been considered fanciful and symbolic.² Yet it proves now to fit well into the current theory of molecular biology.³ A research

(Concluded on page 438.)

²B. H. Roberts, *The Gospel and Man's Relationship to Deity*; Deseret Book Company, Salt Lake City, Utah, 1965 (reprint); Frank B. Salisbury, *Truth by Reason and by Revelation*; Deseret Book Company, Salt Lake City, Utah, 1965.

GENETICS AND SOME GOSPEL CONCEPTS (Concluded from page 437.)

group at Cornell University has been able to remove a small piece of tissue from a carrot, culture its cells, and cause individual cells to grow into a mature carrot plant. In the creation of Eve, it would be necessary not only to cause a mature individual to grow from the cells of Adam's rib, but also to cause the chromosomes of these cells to undergo a reduction division (meiosis) so that the "X" chromosome is separated from the "Y." Chromosomes of cells containing only the "X" chromosome could then be doubled, and they would thus become female.

I have no idea whether or not the Lord used such a procedure to create Eve, but taking the scriptural account to be quite literal does prove to be good biology.

8. Genetics and the family unit.

A basic doctrine of the restored Gospel is that the family unit is eternal, and that progress both in mortality and in the kingdom of heaven depends upon it.

We see certain developments in modern genetics which seem to strike at the heart of the family organization. Examples are eugenics (controlled human breeding), artificial insemination, and virgin birth (or even test-tube birth). If space would per-

mit, these and related topics could be discussed at length. Because of their negative implications for the family, we should be extremely wary of them, yet in some instances they might be of great value, and so we should also be wary of blanket judgments.

On the positive side of the ledger, the science of genetics has contributed a great deal which might aid in the turning of the hearts of the fathers to the children and of the children to the fathers. We realize that a part of us, the DNA, is *identical* to a part of our parents. This identity is strongly emphasized by knowledge relating to information content of the genes and to the genetic code. We are absolute individuals genetically (except for identical twins who have identical genes), but we are a mixture of the genes of our ancestors.

It would seem that this knowledge could help in the great program of genealogy being emphasized by the Church. It is important to understand the *biological* relationships in a family line. It is certainly much more important, however, to realize the extent of the *spiritual* relationship which can develop in a family in response to application in that family of the principles of love as taught by Jesus Christ.

Library File Reference: Religion and Science.

THE ARTICLES OF FAITH (Concluded from page 433.)

ticular problems which had led to his being offered the presidency had been largely solved. He thus was no longer bound by the peculiar restrictions that had developed in 1894, and in 1898 at the request once more of The First Presidency the preparation of the book was resumed and pushed to completion with all reasonable speed.

The printing job was given to the Deseret News Press, and new type was ordered from the East especially for it. The old "Committee on Criticism" was revived, with all of the original membership save Elder Abraham H. Cannon, who had passed away and who was replaced on the committee by Elder Anthon H. Lund of the Council of the Twelve. Final reading of the manuscript to the committee was completed on Jan. 5, 1899, although there were some further discussions directly with The First Presidency. The author was considerably surprised by the suggestion of the Presidency that the book be published by the Church, and wrote in his journal that while he greatly appreciated the honor, "I

hardly felt to urge the matter, for I don't think the Church is rightly to be made responsible for the slips and errors which will inevitably appear in the book."

The first "form" [16-page] proof was placed in the author's hands on Feb. 25, 1899, and a promise of "a form a day" (Sundays always excepted) was fulfilled, so that the final proof was read on April 1, and the objective was met of having the book available for April Conference visitors.

In 1923 a major revision (relating mostly to style, although including some changes in text) was undertaken, and on March 14, 1924—just a quarter century after the original notice of publication—the Deseret News again carried an official announcement by The First Presidency of the impending publication of the book *The Articles of Faith*, this time in the 12th (revised) edition. This edition sold out so rapidly that the appearance of the 13th edition was announced in a Deseret News editorial just a few weeks later, on April 25, 1924.

Library File Reference: Articles of Faith.

DOES THE LORD EXPECT RESEARCH WORK OF ME?

by Veda P. Mortimer*

"Does the Lord expect me to do research work? All the easy work has already been done. Aunt Minnie (or Uncle John) has done temple work for years."

"I have the desire—really. I just don't have the time—yet. When I retire—maybe I will have time then." But will we?

"It will be such a sacrifice for me. Genealogical research takes so much time and can be so expensive."

"The Lord doesn't expect people to make sacrifices," many will say. History shows, however, that many great sacrifices have been made, even the life of our Saviour—for us.

Someday—no one knows how close that time may be nor how distant—there is to be a judgment day. How many of our ancestors and relatives will meet us with smiles on their faces, thanks on their lips, and gratitude in their hearts for the research we have done in their behalf? What a thrill to be greeted by a vast, appreciative assemblage! There will be loved ones whose names we know well, but whom we will be meeting for the first time since our pre-mortal existence. We have searched and found their names and pertinent facts from various sources.

But, oh—what a different greeting if we have failed them! Will there be fingers of accusation pointing? "Why didn't you search for us?" "We were supposed to be yours, and you, ours. To whom will we now belong?" "What will become of us? We depended on you." "We had hoped you would think enough of us to be willing to do for us what we could not do for ourselves." "Why wouldn't you listen? We prayed so hard for your heart to be touched."

Now is the time to choose which of these scenes will greet us when we reach the great beyond. Will the "day of the Lord" be a "great day" for us? Or will it be a "dreadful day"?

The spirits of the dead still live, think, speak. They need our cooperation. Only the physical body

(For Course 20, lessons of January 2-16, "Introduction to the Course"; "Vicarious Works for the Dead"; and "Purposes to be Served Govern Genealogical Research"; and of general interest.)

*Sister Veda Jane Porter Mortimer currently teaches a Sunday School class in Upper Monticello, New Jersey. She is in the way of becoming involved in ward and stake Sunday School and MIA. She is married to George H. Mortimer, and their four children have all married in the temple and are active in the Church. She received the Noble Home Economics Award and her B.S. degree at Brigham Young University in 1929, and is active in civic organizations.

is dead. One day it will be quickened and reunited with the still-living, still-thinking, still-learning spirit body. The spirit still lives.

A strengthening and very sacred experience brought home to me the reality of this great truth one day in the Salt Lake Temple. May I share it with you? I had gone, of course, to do vicarious work for the dead. As I took my seat in the first room before the service began, I wondered, silently:

"Will this person whose work I am doing today know me when I die?"

There was an audible answer:

"Of course, I will."

I looked around to see who had spoken. No one was sitting near enough. No mortal, living person could possibly have said it. It was said audibly, unexpectedly, by her spirit to my spirit. I thrilled as the realization came!

Many women entered the meeting room and sat in various places. Many seats were vacant near me, but one young woman whom I had never seen before came directly to me and sat beside me. I'll call her Sister Strange. As soon as she was seated, I had a strong desire to see the name on her tag. I reached over and looked at it.

"Why, you're my sister!" I said involuntarily. The surname of the person whom she represented that day was the same as the one I represented. I have never had a sister, but that day I knew the joy of having one. We felt so close and loved each other so much, it was a glorious day. I know the spirits of those two sisters were with us all through the session. They were so grateful.

Later, in the ladies' room, Sister Strange was combing her hair as I went in to do mine. I tried to feel close to her as I had all through the session, but we were strangers again. The spirits of those two dear sisters had left us, and we did not have the benefit of their mutual love.

Brothers and sisters, if we open our hearts and let in the spirit of Elijah, we will find that we can rearrange our time; we will be able to get that important research started. Changes in use of time have to be purposefully planned, but it is well worth the effort. Elijah has come and has turned the hearts of many children to their fathers. (*Malachi 4: 5, 6; Doctrine and Covenants 2:2; 27:9.*)

"Therefore, the keys of this dispensation are committed into your hands. . . ." (*Doctrine and Covenants 110:16.*) If we do our research and send in the family group sheets, we will look forward to meeting those whom we have come to know and love through our efforts in their behalf. No other activity can give the same peace and joy.



Eleventh in a Series to Support the Family Home Evening Program

ALL THESE THINGS

by Reed H. Bradford

I come to this place often. From here I look across the canyon with its carpet of colors. If I had to choose one season of the year when I prefer to be here, it would be the fall. The colors all seem to blend into one another, like a rainbow. To me, this is a symbol of how a family should be. Each person is a distinct individual and should have the freedom to develop himself. And yet there should be a oneness about family relationships. Each contributes something to the other. When we see them all together, we do see a number of individuals; but we also see one family.

"There is another reason why I love the fall. It's a symbol of the harvest. There is something very satisfying about bringing in the crops after a spring and summer of planning and toil. I have always felt that we should find rich enjoyment in the 'golden years' of life for the same reason.

"It has now been over forty years since I first came here, just a week before my marriage. Ray said that he had included coming here as a regular part of his life. He had found it useful to practice what he called 'the art of contemplation.' He liked to think about his life—its meaning, the goals he had set for himself, his failures, his successes, his relationships to others, and especially his relationship to his Heavenly Father. He learned to come real close to God at such times.

"On that first day, as we walked along the trail leading to the top of the mountain, I said to him: 'Wouldn't it be wonderful if we could continue to walk along this trail with never a care in the world?'

"He pressed my hand and looked at me without saying anything for some time. I sensed that he was contemplating a way to express disagreement with what I had just said. I had learned, after considerable experience in associating with him, that he was sensitive to the feelings of others; and if he could not agree with an idea, he took time to show that he respected the opinion of others and did not wish his disagreement to be misinterpreted. He always seemed to be saying: 'I understand why you have come to this conclusion, but would you consider another point of view?' He did not impose his ideas on anyone. He always gave others the feeling that he had found great joy in learning the meaning of a given principle, and he was trying to help them understand the principle so that they might experience the same joy. His love for others permeated everything he did. Finally he spoke.

"'It is natural,' he said, 'for an individual to want to be happy in his many and varied activities in life. Pain can be unpleasant. But the degree of its unpleasantness depends, it seems to me, on the basic attitude he has toward life. I have found it rewarding to look at life as a kind of *testing* or *proving* experience. Let me read you a statement made by the Lord on this point:

(For Course 12, lesson of January 9, "Why Jesus Established His Church"; for Course 18, lesson of January 16, "Opportunity"; for the general use of Course 24; for Course 27, lessons of December 5 and 12, "Moses—Valedictory"; to support Family Home Evening lesson 44; and of general interest.)

. . . We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will PROVE them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24, 25.)

"One aspect of this proving is to discover the principles that will bring us the same joy the Saviour experiences. The understanding and application of those principles will also permit us to experience eternal life, salvation and exaltation.

"We often experience pain simply because we do not understand the factors causing the pain. A child puts his hand into the fire, not realizing what the fire will do to him. A person may suffer because he is not given some particular, formal position in the Church. But he can turn his suffering to joy by changing his concept of status. Rather than thinking of an office as a symbol of recognition, he can consider it as an opportunity to render service. Then he realizes that he doesn't need any particular position to share his ability with others. He finds opportunities in many of his daily activities: as a mate, a parent, a teacher, or an administrator.

"Thus, some pain can be eliminated by acquiring new knowledge. But all pain is not of this sort. For instance, others may mistreat us because of their own immaturity. People suffer when the wicked rule or govern. One way to react to this mistreatment is to try to "get even" with one's tormentors. But this tends to make tormented and tormentor alike. Certainly one should not endure injustice if it can be avoided, but if it cannot be avoided for a time, he should not permit it to make him bitter, narrow, and revengeful.

"Still another aspect of the proving is involved in one's ability to refuse an *immediate* satisfaction in order to obtain one of lasting duration. Stealing from others may provide material wealth, but if it denies one entrance into the celestial kingdom, it is certainly unwise behavior. The glass imitation of the diamond has small value when compared to the diamond itself. I find it useful to review constantly the great goals given us by the Saviour. The many experiences of this world can often cause us to be forgetful and to behave in ways which are not in accordance with His teachings. I am sure that is why He asked us to partake of the sacrament often.

In one way, though, this is a sign of some immaturity on our part. We make sacred covenants with our Heavenly Father when we are baptized into the Church. If we were really mature, we would not need to be reminded of those covenants. We would implement them in all our daily activities.

"The point I wish to make is this: Our Heavenly Father wants us to grow, spiritually, intellectually, emotionally, and socially, as well as physically. Life is a kind of refiner's fire. If we have understood and lived His principles in spite of the conditions of this world, we have truly fulfilled one of the great purposes of our being sent here. The Lord said:

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (John 17:15.)

"We used to come here together often. But then one day five years ago he died. I still come by myself, and the great probation principle he helped me to understand means so much to me. It has taught me to look for the open doors rather than to feel the frustration of the closed ones. It taught me to create opportunities, rather than to dwell upon disappointments and failures, except to learn from them. It has taught me that there is much to be learned from sorrow itself.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea;

If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters. . . .

And if thou shouldest be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, THAT ALL THESE THINGS SHALL GIVE THEE EXPERIENCE, AND SHALL BE FOR THY GOOD. THE SON OF MAN HATH DESCENDED BELOW THEM ALL. ART THOU GREATER THAN HE? (Doctrine and Covenants 122:5-8.)

"I have found peace."

WHY AND WHY NOT?

Junior
Sunday
School



WHY SHOULD JUNIOR SUNDAY SCHOOL EMPHASIZE THE SPIRITUAL ASPECTS OF HOLIDAYS?

Junior Sunday School teachers have the responsibility of helping children understand that in Sunday School they enter the house of the Lord to study and learn about Him and their relationship to Him. The materials and program used should all contribute to religious concepts for these beginning learners who spend so few hours in Sunday School.

Many holidays are of a religious origin and give a wonderful opportunity to teach the facts relating to them in a way that children can understand. Sunday School is one place where children learn the true meaning associated with these events.

With our modern means of communication, children are exposed many times to the commercial aspects of holidays, and they could become confused about the real worth of them. The myths of Santa Claus and the Easter Bunny might be exciting, but they fail to add the significance to life that the divine birth of our Saviour or the resurrection bring. Children are so unprotected from the commercial aspects of holidays that not only do we need to give them the correct versions, we need to counteract some of the misconceptions presented to them.

Our calling is not to entertain, but to help the home build character by teaching truths so that children can understand and believe them.

—Junior Sunday School Committee.

Library File Reference: Sunday Schools—Mormon—Junior Sunday School.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, quote code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:
First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

59-11-not available.													SUNDAY SCHOOL COURSE NUMBER													
Jan.	1	2	4	6	8	10	12	14	18	20	24	26	28													
2	63-11-416 64-1-Cover	61-11-385	61-12-406	63-11-411	59-11-366	59-11-360								59-11-356									59-11-377			
9	59-5-154 59-6-193	61-12-415	63-12-421	63-11-397	61-12-415	64-1-16 64-2-45	59-11-360 59-12-418 61-11-370	63-12-452 64-1-10						59-11-373								61-11-381				
16	59-6-193	59-12-414 61-12-415	59-11-380	59-12-396	59-11-356	59-11-356	59-11-358	61-11-364	59-12-390 61-11-363, 371					59-11-373	50-1-Cs*								61-11-381			
23	61-11-389 63-11-416	63-11-392	61-5-174 61-12-406	65-1-Cs	56-4-Fbs 62-12-Fbs 65-3-Cs		69-11-358		59-11-355, 360					59-11-373	50-1-Cs								59-11-Cs	63-11-395	61-1-28	63-12-422
30	63-11-416	63-12-435	63-11-397	59-11-382 59-12-392	64-1-Isbc	64-1-10	59-11-358 63-12-452 64-1-10	59-12-395 61-12-397 63-11-361	59-12-396 61-11-361 63-11-407					61-12-426, 428 63-10-350	64-2-64								62-2-Cs			

A group of men are gathered around a large, fallen tree trunk. One man in a white shirt is holding a thick book, while others look on. The scene is set outdoors with trees in the background.

CH 112

ML 42

CH 113

DPH

CH 111

Elijah is Fed by the Ravens

BY HAZEL W. LEWIS

The prophet Elijah is well known and remembered by Biblical students for the miracles he performed; also for the marvelous fact that he left this earth in a chariot of fire as a "whirlwind into heaven," without going through the process of dying.

He was steadfast in his belief in Jehovah, even though this meant his life was in constant danger.

The following incidents, taken from *I Kings 17:1-17*, will help us understand the prophet's great faith in the Lord and his willingness to do as commanded. The story also gives us an insight into the way the Lord takes care of those who serve him. It ends with one of the miracles found in the story about Elijah.

THE STORY

For many years prior to Elijah's mission, the Israelites had been worshiping golden calves or idols instead of the Lord. Each succeeding king in the land seemed to be more wicked than his predecessor.

Our story takes place in the reign of Ahab, king of Israel. He took for his wife Jezebel, the daughter of Ethbaal, king of the Zidonians. Now the wicked Jezebel brought her religion, that of the Zidonian Baal, with her. Ahab built temples and altars for the worshiping of her gods. One god, that of Zidon, was a nature god. Anti-spiritual ideas and immoral ceremonies were part of this worship. It is said that Ahab "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (*I Kings 16:33*.)

Not only did Jezebel want her husband to worship her idols and acknowledge the many priests of Baal that came from Sidon (Zidon), her home country, but she did not want him to let any of the prophets of the Lord stay in Israel. The latter were in danger of their lives. In fact, many of them were killed.

Perhaps because of Ahab's idolatry, the prophet Elijah, of Tishbe in Gilead, went to the king and said,

. . . As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. (*I Kings 17:1*)

Fearing the king's anger, Elijah went away quickly and soon disappeared. One can imagine the fear that must have struck the heart of Ahab. He sent men searching throughout the kingdom, but Elijah could not be found.

Now when Elijah had left the king, the Lord came to Elijah and said:

Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. (*I Kings 17:3,4*)

Now this brook Cherith (in a ravine or valley caused by torrents of water) was a place with which Elijah was familiar, since it was near his own surroundings, Tishbe in Gilead. He did as the Lord commanded. He hid himself there because of Jezebel's anger.

And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. (*I Kings 17:6,7*)

(Concluded on opposite back of picture.)





**ELIJAH
IS FED
BY THE
RAVENS**

From a painting by
J. J. Tissot
Courtesy, The
Jewish Museum, N.Y.C.

Reproduced for the newsletter
by Wheelwright Photographic Co

Elijah is Fed by the Ravens

THE STORY (Concluded)

Then the word of the Lord came to Elijah again and told him to go to Zarephath to dwell. This heathen city was located between Tyre and Sidon (Zidon). Because it was close to these localities, it was probably a safe hiding place. Elijah was told by the Lord that a widow there would feed him.

Elijah went to Zarephath, and when he came to the gate of the city he saw a widow gathering sticks. He called to her and said,

. . . Fetch me, I pray thee, a little water in a vessel, that I may drink.

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. (I Kings 17:10,11.)

The widow must have recognized Elijah by his dress, mannerisms, or speech, to be an Israelite, for she said to him,

. . . As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. (I Kings 17:12-14.)

Apparently the drought and famine had extended to the widow's homeland also. But Elijah seemed filled with such confidence and authority that the widow did as he had said. Elijah, the widow, and her household had food for many, many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. (I Kings 17:16.)

THE PICTURE

In the picture, *Elijah is Fed by the Ravens*, the prophet of the Lord is hiding from his enemies by the brook Cherith. The brook is really in a ravine or torrent valley. With his bold brush strokes, the artist has depicted very cleverly the craggy rocks of the ravine. Tissot spent many years in the Holy Land to gain accurate ideas of the terrain, as well as other aspects of life there, which he subsequently used in his pictures.

The powerful raven with black plumage is swooping down toward the prophet with food in its strong beak. Elijah with outstretched arm is eagerly waiting for the sustenance that the Lord has promised him.

The picture gives one a feeling of loneliness and desolation. It also depicts patience on the part of the prophet. He is biding his time, depending on the ravens to bring him food until the time is right for him to go about the work of the Lord again.

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(For Course 6, lesson of January 16, "The Power of Faith"; for Course 18, lesson of January 30, "Faith"; for Course 26, lessons of January 23 and 30, "Elijah, the Prophet"; and of general interest.)

LIBRARY FILE REFERENCE: Elijah.



NT 100

BM 74

ML 43



Baptism

A REQUIREMENT FOR MEMBERSHIP

*A Flannelboard Story
by Marie F. Felt*

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
(John 3:5.)

It was on a spring morning, May 15, 1829, to be exact, that Joseph Smith and his friend, Oliver Cowdery, learned something very important. They had been working on the translation of the Book of Mormon when they came across a passage that mentioned baptism. Now, since neither of them had been baptized, and they really did not know very much about it, they decided to pray to their Heavenly Father and ask Him what this meant. [End of Scene I.]

As they were praying in the woods about this particular matter, a messenger from God descended from heaven in a cloud of light. His name was John, the same man who was known as John the Baptist during the time of Jesus.

Now John knew, and Joseph and Oliver were about to learn, that no one can act in the name of God without first receiving from Him the authority to do it. This was the reason that John had come down from heaven. He had come to give them the power and authority to baptize.

As he stood before these young men, John laid his hands upon their heads and said these words: (Read *Joseph Smith 2:69.*) [End of Scene II.]

As soon as they had been ordained, John told Joseph to baptize Oliver by immersing him in the water, which means putting him down in the water so that he was completely covered by the water; then Oliver was to baptize Joseph. This they did.

Joseph Smith tells us that, "Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. . . ." (*Joseph Smith 2:73.*) [End of Scene III.]

As time went on, Joseph and Oliver learned that under the direction of God others had been baptized in like manner. Even Adam, the very first man to live upon this earth, was "caught away by the Spirit of the Lord, and was carried down into

the water, and was laid under the water, and was brought forth out of the water." (*Moses 6:64.*)

From the Book of Mormon these young men learned that Lehi, who had fled from Jerusalem with his family, saw a vision in which John the Baptist baptized Jesus. He saw this 600 years before it really happened.

Later, Alma, at the waters of Mormon, also baptized people by immersion. A person named Helam was chosen to be the first for this great honor, the first among this group of faithful followers to be baptized. In baptizing him, Alma, their leader and prophet said, ". . . Helam, I baptize thee, having authority from the Almighty God. . . .

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. . . .

"And after this manner he did baptize everyone that went forth to the place of Mormon . . . and they were baptized in the waters of Mormon." (*Mosiah 18:13, 14, 16.*) [End of Scene IV.]

All this happened long before the Saviour was born; but when He was born and lived upon this earth, He, too, was baptized. He was baptized by the same John who came to earth in response to Joseph and Oliver's prayer.

So effective were John's teachings that people everywhere listened to him. They felt that he was someone very special, which he was. Some of the Jews in Jerusalem even sent priests and Levites to ask him who he really was.

John told them, ". . . I am not the Christ." Then they wanted to know if he were the Prophet Elias. ". . . And he answered, No."

"Then they said unto him, who art thou? . . . What sayest thou of thyself?"

John then told them that he had been sent by God to prepare the people to receive and accept Jesus Christ when he should come, just as the Prophet Esaias (Isaiah) had done before.

Then the Pharisees ". . . asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (*John 1:20-22, 25.*)

John was glad to have them ask this. He wanted them to understand; so he told them of Jesus, saying, ". . . But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost. . . ." (*Luke 3:16.*)

It was not long after this that Jesus came one day from Nazareth in Galilee to be baptized by John in the River Jordan. (See *Mark 1:9.*) Knowing that Jesus had done no wrong, John could not understand why this should be; so he said, ". . . I

(For Course 6, lesson of January 9, "Baptism, a Requirement for Membership"; for Family Home Evening lesson 31; and of general interest.)

have need to be baptized of thee, and comest thou to me?"

Jesus, however, understood, even though John did not. He had been sent by God to teach the people and to be an example to them of the things that they should do. He said, ". . . Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered [allowed or permitted] him."

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:14-17.)

These things were done in Bethabara beyond Jordan, where John was baptizing. (John 1:28.) [End of Scene V.]

With the example set by Jesus, and since the authority to baptize was held by John, it was natural that God should send John the Baptist to Joseph Smith and Oliver Cowdery.

After the organization of The Church of Jesus Christ of Latter-day Saints in the state of New York in the United States of America, it was made known that to become members of this Church, we must be baptized by immersion as Jesus was; also, that the baptismal ordinance must be performed by someone holding the priesthood, and that we must be at least eight years old.

When we become eight years of age, the bishop of the ward, branch, or mission in which we live, talks with us about what it means to be baptized and what it means to be a member of the Church. Following this, we go to the baptismal font in our area, and there we are met by one holding the Priesthood of Aaron who has been chosen to perform this ordinance for us. In proper attire, we go with him into the water and are wholly immersed in the water as Jesus was. [End of Scene VI.]

Following this, we have hands laid upon our heads by those holding the Melchizedek Priesthood and

are confirmed members of The Church of Jesus Christ of Latter-day Saints. This latter ordinance is usually done at fast meeting service. Then our names are recorded as Church members. [End of Scene VII.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Joseph Smith and Oliver Cowdery praying in the woods. (CH111.)

John the Baptist in attitude of ordaining Joseph and Oliver. (CH112.)

Joseph baptizing Oliver. (CH113.)

Alma baptizing Helam as other faithful Nephites look on. (BM74.) Larger figures (BM71, BM69) in January, 1965, issue.

John baptizing Jesus in the River Jordan. (NT100.) A child, 8 years of age, being baptized by a priest. (ML42.)

The same child being confirmed a member of the Church at fast meeting, by one holding the Melchizedek Priesthood. (ML43.)

Order of Episodes

SCENE I:

Scenery: The woods where Joseph and Oliver had gone to pray.

Action: Joseph and Oliver kneeling, as they pray to God. (CH111.)

SCENE II:

Scenery: Same as Scene I.

Action: John the Baptist (CH112) is seen conferring the Aaronic Priesthood upon Joseph and Oliver. (CH111.)

SCENE III:

Scenery: An outdoor scene where there is water.

Action: Joseph is seen baptizing Oliver. (CH113.)

SCENE IV:

Scenery: An outdoor scene at the Waters of Mormon.

Action: Alma is seen baptizing Helam as other faithful Nephites look on. (BM74.)

SCENE V:

Scenery: An outdoor scene in the land of Palestine.

Action: John is seen baptizing Jesus. (NT100.)

SCENE VI:

Scenery: An indoor scene showing a baptismal font.

Action: A child is being baptized by a priest of The Church of Jesus Christ of Latter-day Saints. (ML42.)

SCENE VII:

Scenery: Indoor scene in a chapel of The Church of Jesus Christ of Latter-day Saints.

Action: A child is being confirmed a member of the Church by one holding the Melchizedek Priesthood. (ML43.)

Library File Reference: Baptism.

Order of Flannelboard Scenes



YOUR GOLDEN OPPORTUNITY IN 2½ MINUTES

In visiting Sunday Schools we see a surprising number of our young people reading the 2½-minute talk rather than giving it from memory.

It is permissible to read the talk, even though it is taken from the printed words of someone else. But one of the greatest values of the talk is to have it spoken by a young person who looks at the audience while speaking, and who gives the talk entirely from memory, even to giving the thoughts of others from memory, rather than reading them.

Two-and-one-half-minute talks are primarily for the purpose of giving people practice in facing an audience and in talking loud enough that all might hear. A speaker may use quotes if he desires, but

it is surprising how much development comes from being so well prepared that he can look at the audience and give the talk, even though he has some quotations to include in it.

Boys and girls who are called to go on missions are better prepared if they have given several 2½-minute talks in this manner.

Every boy and girl should have the privilege of preparing at least two or more talks, of giving them in class, and then of giving them before the entire Sunday School. Every one of the talks should be spoken so that all may see and hear the speaker. When the call comes to go on a mission or to teach a class, such preparation will be very helpful in equipping the boy or girl for that work.

—General Superintendent George R. Hill.

Library File Reference: Sunday Schools—Mormon—Talks.

Advancement Schedule, January 2, 1966

1965 COURSE NUMBER	1965 SUBJECT	1966 COURSE NUMBER	1966 SUBJECT
1. <i>A Gospel of Love</i> ————→		1. <i>A Gospel of Love</i> . ¹	
1. <i>A Gospel of Love</i> ————→		2. <i>Growing in the Gospel, Part I.</i> ²	
1a. <i>Beginnings of Religious Praise</i> ————→		4. <i>Living Our Religion, Part I.</i>	
3. <i>Growing in the Gospel, Part II</i> ————→		6. <i>What It Means To Be a Latter-day Saint.</i>	
5. <i>Living Our Religion, Part II</i> ————→		8. <i>Old Testament Stories.</i>	
7. <i>History of the Church for Children</i> ————→		10. <i>The Life of Christ.</i>	
9. <i>Scripture Lessons in Leadership</i> ————→		12. <i>Church of Jesus Christ in Ancient Times.</i>	
11. <i>History of the Restored Church</i> ————→		14. <i>Message of The Master.</i>	
13. <i>Principles of the Restored Church at Work</i> ————→			
15. <i>Life in Ancient America</i> ————→		18. <i>Christ's Ideals for Living.</i>	
17. <i>An Introduction to the Gospel</i> ————→			

NOTE: Except from Course 1, group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Elective Courses for Adults in 1966:

20. *Genealogical Research—A Practical Mission* (Genealogical Training).
23. *Teaching the Gospel* (Teacher Training—Restricted).
24. *Parent and Youth* (Family Relations).
26. *Old Testament Prophets* (Gospel Doctrine).
28. *The Articles of Faith* (Gospel Essentials). (See *The 1964 Sunday School Handbook* for membership.)

¹Children nearly three and three years old.

²Includes from Course 1 only those children who will be four years old on Jan. 2, 1966.



You Are Called to Serve

Superintendents

Superintendents, how many times have you asked yourselves, "Will he make a good teacher?"

In visiting the stake conferences this year, as most of you are aware, the General Board visitor of the Deseret Sunday School Union has left with the stake superintendent a guide book for Sunday School teachers entitled, *You Are Called to Serve*. While this book is prepared to acquaint newly called teachers with their responsibility in the Sunday School, it is also a helpful guide to superintendents in choosing teachers.

What do you expect in a teacher? When you study the list of ward members, what do you have in mind as the basic qualifications for a prospective teacher in the Sunday School?

Undoubtedly there are many ideas concerning this question. Some are undoubtedly far wiser than those which I express. There are five characteristics of a good teacher which, I believe, if kept in mind, will substantially assist a superintendent in choosing good potential teachers:

First, a genuine love of the teacher for his fellowmen. This is evidenced by his friendliness toward children, adults, and members of the family. Does he appear to be companionable and understanding? These are the qualities spoken of by Plato when he asked, "Whom can I teach but my friends?"

Second, a spirit of humility. This is the quality that involves the ability to listen. It is the evidence that a teacher has a desire to know the student's point of view, his problems, and his ideas

of the solution. A disposition to seek divine help when attempting to give an answer to the problem propounded is an application of the principle of humility.

Third, a testimony of the Gospel of Jesus Christ. A teacher must know that what he teaches is true. Without this assurance there is no conviction to what he says. This is the first reason why nonmembers of the Church are not called as teachers.

The fourth indispensable requirement, and probably the most important, a life that will be exemplary of the principles being taught. If the principles of order, promptness, respect, and discipline are being taught, the teacher himself must live them. If he urges participation in Church meetings and Church attendance, he himself must attend regularly. If he expects respect for the brethren and their authority, he must show that respect to them. If he teaches that living the Gospel brings joy and happiness into the lives of those who embrace it, then the teacher should radiate such reactions from the joy and happiness and love that abound in his home, in his association with others, and in going about doing good.

Fifth, a willingness to learn. It is not expected that a new teacher will know all the answers. In fact, a response, "I don't know. Who would like to help me find the answer?" is often a very effective teaching tool. The urge to study and improve his scholarship for more effective teaching is evidenced, in part, by his willingness to attend prayer meeting, stake preparation meeting, and to subscribe to and use *The Instructor*.

Individuals with these qualifications should make good teachers. They will learn the techniques of teaching that come from study and practice. It is hoped that every prospective teacher will have the experience of a teacher training class. In its absence many will want to read the manual, *Teaching the Gospel*, by Asahel D. Woodruff.

Of course, all of these guides are for the purpose of finding teachers who can make the Gospel of Jesus Christ meaningful to students.

—*Superintendent*
Lynn S. Richards.

BLESSINGS IN LIFE

(Our Cover)

Here is a well-fed, warm, contented young lad enjoying the fellowship of his dog and the blessings of a bounteous harvest. One provides spiritual blessings in the form of love and companionship. The other — the staff of life — gives physical blessings.

Will he always enjoy his rights and privileges, intended by God and outlined in man's freedom charters? Only as long as he keeps the commandments of God. For Jesus said, ". . . Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." (2 Nephi 1:20.)

—Richard E. Scholle.

—(For Course 3, lesson of November 14, "We Are Grateful for Life"; for Course 2, lesson of January 6, "The Lord Created Our Earth"; and of general interest.)
Library File Reference: Autumn.

Memorized Recitations

for Jan. 2, 1966

During November and December these scriptures should be memorized by students in Courses 10 and 18, respectively. They should then be recited in unison during the Sunday School worship service of Jan. 2, 1966.

COURSE 10:

(This verse explains how the apostles received the Holy Ghost after hands had been laid upon their heads.)

"Then laid they their hands on them, and they received the Holy Ghost." —*Acts 8:17.*

COURSE 18:

(This scripture emphasizes the importance of performing an ordinance as it has been prescribed by the Lord.)

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

—*John 15:16.*

Answers to Your Questions

Faculty Meetings

Q. When should faculty meetings be held?

—Superintendent's Conference.

A. "In those stakes in which the wards are so widely scattered that it is not feasible to hold preparation meetings monthly, either in a central place or on a regional basis, the in-service teacher improvement program is done by a faculty meeting held in each ward or branch monthly instead of by a monthly preparation meeting. In those wards in which the bishops hold monthly leadership meetings, or in those wards in which Sunday School superintendencies and teachers get together on a volun-

teer and helpful basis, Sunday School faculties may meet for teacher improvement work supplementary to that offered in the stake preparation meeting." (See *Sunday School Handbook*, 1964, pages 61, 62.)

Setting Apart

Q. Should officers and teachers be set apart?

—Superintendent's Conference.

A. The setting apart of teachers in the auxiliary organizations should be left to the discretion of the bishop or another presiding authority involved. (See reprint, letter of The First Presidency, *Handbook*, page 90.)

—General Superintendency.

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COMING EVENTS

Dec. 19, 1965

Christmas Worship Service

• • •

Jan. 2, 1966
Pupil Advancement
Begin New Courses

INDEX TO CHURCH PERIODICALS

Laurie T. Eastwood and M. Lovelle Mortenson, *Index Guide to Periodicals of The Church of Jesus Christ of Latter-day Saints*; Deseret Book Company, Salt Lake City, Utah, 1965; 123 pages. \$7.50 paper.

The Church of Jesus Christ of Latter-day Saints publishes five periodicals. These are: *The Children's Friend*, *Church News*, *The Improvement Era*, *The Instructor*, and *The Relief Society Magazine*. It now becomes more practical for each Church member to build a reference library of his own. Each Church member would do well to subscribe to and preserve these periodicals. The book described above is a combined author and subject index to these publications. It is a must for all teachers in the Church, and a copy should be found in every ward library and Latter-day Saint home.

Acceptable standards of periodical indexing have been adhered to throughout. Each issue of the periodicals has been covered.

This book covers the periodicals for 1964. The first issue, covering the year 1963, is still available.

—James R. Tolman.

JOSEPH Klausner, respected Jewish scholar, rejects the divinity of the Saviour but acknowledges Him to be the master artist in parable and proverb.¹ In this article we shall briefly examine the proverbs and parables of Jesus and consider their value as tools of the teaching trade.

The Proverbs of Jesus

Questions:

1. What is a proverb?
2. Recall one coined by Jesus.

A proverb is defined as "a short, wise saying used for a long time by many people."² This simple definition is quite adequate, for it contains the most essential elements. A proverb is brief, concise, easy to remember and repeat. It contains wisdom, substance, insight. Like any classic, it has appeal over a long period of time to many people. One might call it folk-wisdom, captured in a pithy saying.

Every people with which we are acquainted has its store of proverbs—Chinese, English, Spanish, German, and Hebrew. In the days before the printing press and before the development of modern science, proverbs may have played an even greater role than they do today.

In our religious tradition we associate proverbs with the book of *Proverbs* in the Old Testament. This collection, however, does not consist essentially of proverbs in the strict meaning of the word. Rather, it contains exhortations, sermonettes, poems, as well as statements of a proverbial nature, many of which, however, are too long to remember easily. For example, "Train up a child in the way he should go; and when he is old, he will not depart from it." (*Proverbs* 22:6.) A genuine proverb in this collection is, "A soft answer turneth away wrath. . ." (*Proverbs* 15:1.)

Some of the proverbs of Jesus are:

. . . The spirit truly is ready, but the flesh is weak. (*Mark* 14:38.)

. . . For all they that take the sword shall perish with the sword. (*Matthew* 26:52.)

. . . A prophet is not without honour save in his own country. (*Matthew* 26:52.)

. . . Man shall not live by bread alone. . . (*Matthew* 4:4.)

. . . Sufficient unto the day is the evil thereof. (*Matthew* 6:34.)

. . . Neither cast ye your pearls before swine. . . (*Matthew* 7:6.)

Seventh in the Teacher Improvement Series
on "Jesus, the Master Teacher."

JESUS- MASTER ARTIST IN PROVERB AND PARABLE

by Lowell L. Bennion

. . . Let the dead bury their dead. (*Matthew* 8:22.)

. . . They that be whole need not a physician. (*Matthew* 9:12.)

. . . Every . . . house divided against itself shall not stand. (*Matthew* 12:25.)

With God all things are possible. (*Mark* 10:27.)
For many are called, but few are chosen. (*Matthew* 22:14.)

Proverbs in Teaching

Questions:

1. Of what special value are proverbs in teaching?

Proverbs serve the same function as illustrations and stories; they are memorable. They also function as a focal point by which a lesson may be introduced, summarized, or even developed. People are not impressed by generalities and abstract talk; they need the concrete to grasp and to remember and to communicate with each other. Proverbs are colorful; they appeal to feelings and imagination as well as to logic. They are, therefore, motivating and especially influential in conduct.

The late James E. Moss, a beloved seminary teacher, used a stock of proverbial sayings in his teaching. His students to this day are confronted by them in their everyday behavior. For example, "He that is good at making excuses is good for nothing else"; and, "Habit is a cable: each day we weave a thread of it until it becomes so strong we cannot break it."

The teacher wishing to be more interesting and effective in Gospel teaching might do well to accumulate a large supply of proverbs from scripture

¹Joseph Klausner, *Jesus of Nazareth, His Life, Times, and Teaching*; MacMillan Company, New York, N.Y., 1926; pages 418-4.

²World Book Dictionary



FROM A PAINTING BY CARL HEINRICH BLOCH.

and other sources and even try creating some of his own. He will realize, of course, that proverbs are not equally valid, that one can be found to "prove" almost any position; and yet, used with discretion, they become a lively tool in teaching.

The Parables of Jesus

Questions:

1. What is a parable?
2. Make a list of the parables of Jesus which you may use effectively in your course this year.

A parable is a story with a moral or a teaching. It is not simply a retelling of an historical happening, but a re-creation of life situations through the imaginative power of its author. Like a portrait, it is reality as seen and reconstructed by the artist, a fusion of life and its interpretation. Everything in the parable could have happened, is true to life; but the creative genius of its author re-creates reality into artistic and even more meaningful form.

Consider for illustration the Prodigal Son. It is so real, so true of life, that the story might have occurred just as Jesus told it. On the other hand, every line and each development of the story reflect the spiritual insight and artistic touch of the Master. No father, son, or brother could have found the words to speak which Jesus spoke. He took the realities of human experience and clothed them in words and pictures which one can never forget. Life enhanced by His mind is far more meaningful than it is when seen by the naked eye.

Jesus spoke in parables a great deal. (See *Matthew* 13:33, 34.) He seems to have had more than

one purpose in mind in their frequent use. On occasion, He spoke so His disciples would understand but the multitude would not. More often, this writer believes, He spoke in parables to be understood by His hearers. Then the meaning of His parables in most instances is clear and emphatic.

Application to Teaching

Space precludes a further treatment of the parables except to consider briefly their value and use in teaching. The teacher of religion would do well to read the Gospels and familiarize himself with the parables of Jesus. Luke is the richest source. The teacher himself might even try to create one appropriate to his lesson. The effort would likely enhance his admiration for the Master's art.

Parables have all the values of any illustration. They are vivid, concrete, alive, full of human interest, and revelatory of life. The reader or listener readily identifies himself with the characters and situations in the parable. This is dramatically illustrated in Nathan's telling of a parable to King David. (See *II Samuel* 11 and 12, especially 12:1-7.) A parable is remembered long after general discussion is forgotten. Moreover, parables like any good stories, arrest and hold the attention of students.

They should be used wherever appropriate. Care should be taken to be effective in their employment —to select wisely, lay background, read or tell with correct meaning and in character, and to devise means of motivating students to probe their essence and make application to their own lives.

Library File Reference: Teachers and Teaching.

We Learn to Sing

Senior Sunday School Hymn for the Month of January, 1966

HYMN: "Come, O Thou King of Kings"; author, Parley Parker Pratt; composer, unknown; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 20.

This hymn is both spiritual and spirited in quality. It is obviously spiritual in being addressed to the heavenly throne and is therefore a prayer. But it is also intense and earnest, and accented like a grand hosanna; therefore the expression calls for singing it fervently and loudly throughout.

In *Stories of Latter-day Saint Hymns* (page 185), George D. Pyper wrote: "Parley P. Pratt and twelve hundred men, women, and children had been driven from their homes in Jackson County, Missouri, in the autumn of 1833 by a murderous mob. Two hundred homes were burned and families separated. Many of the Saints were killed and others brutally flogged . . . and the people forced across the river into Clay County. It was amid such trying and perilous times, no doubt, that Parley P. Pratt wrote, 'Come, O Thou King of Kings.' It was a fervent cry to the God of Israel to come and set His people free; an appeal to the mighty King of kings to make an end of sin; a prayer that the time might come soon when the Saints, in happier songs and

rejoicings, might enjoy a reign of peace."

This warmhearted hymn was included in the first hymnbook published by the Church in 1835 and has been sung to various hymn tunes. Parley P. Pratt was a member of the first Council of the Twelve. At various times he presided over the Canadian, British, Eastern States, and California Missions. He died in 1857 at the age of 50. He wrote many of our finest hymns. For example: "An Angel from on High" (No. 224), "As the Dew from Heaven Distilling" (No. 232), and "The Morning Breaks; the Shadows flee" (No. 269). We can find no more beautiful, poetic expressions concerning the Lord's present-day work than those of Brother Pratt.

To the Chorister:

Try giving a generous and clear preparatory beat before each stanza. This consists, in this instance, of a full outward swing of both arms, while our singers take opportunity to inhale so they will be ready to sing the first word.

The moderate tempo for this hymn is 92 beats per minute. Do not take it any faster. With the right tempo, the people will



breathe quite naturally every two measures, taking a quarter rest from the dotted half notes.

To the Organist:

To inspire the right kind of singing, the playing can begin in several ways. First, use a strong and bright registration—one with some high-pitched stops. Second, use a firm, not wobbly, tone. Third, play this music with a strong, regular rhythm. Try to cooperate with the chorister toward a moderate tempo of 92 beats per minute. This is almost three beats for every two seconds.

Do you ever transpose? It is fun if you are willing to try it first in private. For congregational singing this hymn should be done in a lower key than the one in the hymn book. If you are not skilled in transposition, then put it on your agenda for some delightful practice. Just remember, "That which you persist in doing becomes easy to do." Practice it first one-half tone lower, and then a full tone lower in the key of A Flat. If you are eager to study, then try it also in the key of G. In the January, 1962, issue of *The Instructor*, page 29, this hymn is printed in full in the key of G.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of January, 1966

HYMN: "The Sacrament Is Ready"; author and composer, Vernon J. Lee-Master.

At times, many of us have said we feel rather limited in the choice of sacramental hymns for Junior Sunday School worship service. Since last August, with the addition of the one for this month, we have suggested three hymns that are appropriate to use for the sac-

rament.¹ Others suitable for this purpose are suggested in *A Guide for Choristers and Organists in Junior Sunday School*, page 11.

To the Chorister:

To introduce this hymn we might tell the boys and girls that the sacrament is to remind us of

¹"Jesus Is Our Loving Friend," *The Instructor*, June 1965, page 243; and "Jesus, Once of Humble Birth," *The Instructor*, July 1965, page 287.

Jesus, and the sacramental hymn we sing helps us to think about Him. If we listen carefully to the prayers the members of the priesthood say on the bread and water, we will notice that we make a promise to Him, and that the words are always the same, because the Saviour told us exactly what to say. (See Doctrine and Covenants 20:77, 79.)

As we take the sacrament, we promise Him, silently, that we will remember Him and obey His commandments. That is why we sit so quietly while the emblems are being passed. We are thinking of Jesus and what He did for us, and we are also making this promise to Him. Then, too, He has told us that if we do keep this promise and always remember Him and live as He desires, we will have His spirit to be with us, to protect us, and to help us do what is right. And we know that when we do right, we are really happy.

Some of us may be undecided as to what visual aids to use with this hymn. Now we do need to remember that there are times when visual aids defeat their purpose and are unnecessary. We also need to remember that too many aids used at one time detract from the main concept of a hymn and become ineffective. In this case, visual aids are not needed because children participate in the sacrament service each week, and it is a very real and vivid experience for them.

"The Sacrament Is Ready" may be taught by the "whole song" method. This method is used with short, easy hymns. When we teach a hymn this way, we first sing it two or three times while the children listen. Then we ask them to join with us. After singing it together several times, we find that the boys and girls soon remember it. The words of this hymn will be easily understood by the children, but it may be wise to ask them if they know what we mean when we sing the last part, "remind us of our King."

To the Organist:

Usually the hymns are taught without accompaniment, and the chorister will probably want to do the same thing this time. However, when children know this hymn, the accompaniment will be added as enrichment to the singing. But

The Sacrament Is Ready

Vernon J. LeeMaster

it is advisable for the organist to give the chorister the beginning pitch so the boys and girls will be taught the hymn in the key in which it is written, because it has been specifically written within the correct and most desirable range for children's voices.

The music that precedes and follows the sacrament gem is found in *The Instructor* each

month. It is important that we use this music because it is written especially for this occasion. We will need to take time to practice it so it will be played most effectively. Many of us select other music which very often seems rather inappropriate and tends to detract from the sacredness and the reverence of the sacrament gem.

—Edith Nash.

January Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "... This is my body which is given for you: this do in remembrance of me."¹

¹Luke 22:19.

JUNIOR SUNDAY SCHOOL

Jesus said, "... He that loveth me shall be loved of my Father. . . ."²

²John 14:21.

Organ Music To Accompany January Sacrament Gems

"DISCIPLINE HOLDS THE WORLD TOGETHER"

by Rulon W. Clark*

A 16-year-old high school girl in the winning essay of a state-wide contest on "Delinquency" said:

Many adults shrink from administering discipline. This is a cowardly act. Discipline should never be avoided; it is too important. An adult administering discipline to a child must be fair, firm, and above all, consistent. This discipline holds the world together because it helps him to make sense out of his existence. Discipline gives dimensions to a child's life.

Growing up, from childhood to adulthood, is a slow and difficult process. The child, being full of energy and vigor and seeking an outlet for it, often makes mistakes and sometimes serious ones that may adversely affect his life's behavior patterns. Our job as teachers and adults is to help protect the child from serious wrongs and to direct his energies in establishing good behavior patterns and high ideals.

"Why Did You Spank Me?"



"Say, Dad! How come you did such a poor job raising me that you have to spank me like this?"

This cartoon raises a number of questions. Did the boy need a spanking? Did he know what he was being punished for? Was he attempting to shift the blame for his behavior over to his father? Was the

father expressing his emotion of failure or disappointment for the misbehavior of his child? Or was the punishment justified?

Punishment is an important principle in dealing with human behavior. It should be administered wisely and consistently. Our Second Article of Faith says, "We believe that men will be punished for their own sins and not for Adam's transgression." In taking a broader view of this statement than the one usually applied, we can say that men will be punished for their transgression either by themselves or by those of superior jurisdiction. But in dealing with a child's problems, punishment should be used as a means to an end, rather than an end in itself.

Too often, punishment of a child is an endeavor on the part of the parent to relieve his own hostile feelings, rather than a wise means of correcting the child's misbehavior. Undoubtedly the parent is irritated, hurt, and upset by a child's serious misbehavior; but he should not seek relief by punishing the child.

Do We Encourage Misbehavior?

One who laughs at his child's wrongdoing or improper language only encourages him to repeat this type of behavior or to do or say more things of an undesirable nature. The child, as well as the adult, seeks recognition; and when he gets it by improper means, he has an incentive to continue misbehaving and thereby develop improper habits and attitudes.

When a social worker went into a house to inquire about assistance for the family, she was greeted by a small boy who jumped up on the couch, pulled out his toy pistol, and began shooting at the visitor. The mother said, "Now, Johnny, it won't do any good to shoot and kill this worker; they will only send another." The life and feelings of the worker who came to help the family were not considered. The child kept on shooting and embarrassing the welfare worker, and without correction he would continue to develop antisocial behavior patterns.

Often parents miss good opportunities to help

(For Course 24, lessons of January, "Parenthood within the Gospel Plan" and "The Importance of Knowing the Facts"; and of general interest.)

Brother Rulon W. Clark serves as a juvenile court judge for 26 years, from 1933 to 1959. He is a recipient of the Second International award for Service to Mankind. He has served in many Church positions, including a stake presidency for 17 years. He obtained his B.A. degree from the University of Utah and his LL.B. from LaSalle Extension University, Chicago. He and his wife, Virginia B. Clark, are parents of seven children.

their children by being "too busy," "too tired," or by just neglecting to take advantage of opportunities to direct the thinking and behavior of the children. Young people are inquisitive and full of questions, and it is a wise parent who will take the time and has the insight to give intelligent answers to stimulate children's interest in things that are worthwhile. When a mother takes a child shopping at the grocery store, instead of saying, "Don't touch!" "Never mind!" "We don't need that!" she might take advantage of the great opportunity to open the child's mind to merchandising, proper selection of foods for health, other people's needs and likes and dislikes, and respect for the rights of other people. Not only can this help the child in his learning processes, but it can help establish a bond between parent and child that will keep the door open for continued teaching and companionship.

Do We Remember Our Own Childhood?

The Apostle Paul said that when he was a child, he spoke as a child; but when he became a man, he put away childish things. This does not mean that when we become parents we should not understand the child's way of thinking and living. Too many of us forget how we acted and what we liked when we were children. Our maturity should help us to understand children and direct them to proper adult standards as they grow up, rather than expect them to conform to adult standards and punish them when they fail to conform.

We cannot prevent misbehavior, delinquency, and crime by hysteria, with blind punishment. Youth need sympathetic understanding and skilful guidance.

Do we ever draw wrong conclusions about our child's behavior, misjudge him, and punish him without first obtaining the facts involved? A child who came home from school with his face and hands and clothes dirty was met with the rebuke, "Well, fighting again" and sent to his room without dinner. It so happened that he had been helping his teacher get out some dusty scenery for the school play. He developed resentment toward his parent.

Is the Discipline Fair?

When punishment is administered, it should be for a definite purpose; and the child should know why he is being punished. Did you ever hear of the mother who said, "You just wait until your father gets home, and you'll be punished." One boy who was punished by his father at night said, "Gee, Dad, why did you have to beat me like this?" The father had a difficult time explaining why he now punished the child for something done earlier and with which the father had no connection. Most children do not resent punishment for wrongs committed if the punishment is administered fairly, and they

know why they are being punished. But wrong punishment can create resentment, dislike, and sometimes hatred toward a parent. Yet children need discipline, and it should be part of their training for life. The scriptures admonish:

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy. (Doctrine and Covenants 121:43.)

We should keep in mind that correction and punishment are only one phase of training. Children, as well as adults, like recognition for work well done. All too often we neglect to praise children for their good works and to express approval and thanks when proper. This can be one of the greatest sources of encouragement for right doing. When we fail to recognize good acts, we discourage children rather than create in them a desire to continue to do the proper things. Some children can be easily discouraged when pleasant recognition is not given and say, "What's the use? I can't please her, anyway!"

Are We Teaching Responsibility?

Perhaps one of the most important things to keep in mind in rearing children is that of teaching them to be responsible for their own acts. Too many of us are over-protective and over-indulgent toward our children. We say that a child reaches the age of accountability when he is 8 years old. (Doctrine and Covenants 68:27.) But how much have we taught him about responsibility and accountability at that age, or even at the age of maturity? I believe we should teach children to be accountable for their behavior and face the consequences and responsibilities for wrongdoing. If they injure others or damage property, they should be helped to make amends and restitution. This would help to decrease the wanton destruction of property and malicious injury to others. We must make some drastic changes in the training of our youth to prevent the vandalism resulting in hundreds and thousands of dollars in destruction to both public and private property and malicious physical injury to our citizens. We should emphasize the observance of another of our Articles of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ."

The opportunities of parenthood are many and great, and the Lord entrusts His choice spirits to our care for training to maturity. We must train, encourage, inspire, and direct them to become the kind of adults of whom we can be proud, and who will be acceptable to our Heavenly Father. Consistency in our dealing with children is a *must* in obtaining the desired results.

Blessings and Responsibilities of a Covenant People

by Rose Marie Reid*

Lessons in PATRIARCHS OF THE OLD TESTAMENT have made us acquainted with those great men of old—Abraham, Isaac, and Jacob. The reward for the righteousness of those men was to come to them through their children. The Israelites are the descendants of Jacob's twelve sons.

Many people have not studied the Gospel from the standpoint which, in my opinion, is the most exciting of all—the gathering of Israel. If we do not understand this, we miss the completeness of God's plan for this earth's inhabitants. When we see and talk of the Word of Wisdom, temple marriage, the Welfare plan, we are "seeing in part" only. To see the *whole*, we need to know God's plan for Israel.

How important is this knowledge to our own salvation? The Prophet Joseph Smith made it the subject of a letter to Orson Hyde and John E. Page when they were called on a mission to Palestine in May, 1840:

... Those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of heaven rest upon them. . . . Brethren, you are in the pathway to eternal fame, and immortal glory; and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful. . . . He who scattered Israel has promised to gather them; and therefore, inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might, and intelligence, and every qualification necessary while your minds will expand wider and wider. . . .

Are not people today as beloved of God as the twelve tribes of Israel who were led by Moses out of Egypt? Yes! Then we need prophets to tell the plans of God for our day, to call us to participate in the latter-day gathering of Israel.

Who were the people in bondage in Egypt? Many believe they were the Jewish people alone, the tribe of Judah. However, that is incorrect; all twelve tribes of Israel were there, including our forefathers

of the lineage of Joseph. All were led out of Egypt by Moses.

To whom was the Lord speaking when He called a certain "few" people the "chosen people"? To Judah and his tribe alone, or to all Israel? The famous "chosen people" passage in the Bible was given at the end of 40 years traveling in the wilderness. Then the Lord told Israel who they were and why He had saved them:

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. (Deuteronomy 7:6-8.)

Now let us consider an analogy: A business organization requires a small group of people to be "above" all the other people in the organization—the executive staff. What is the duty of an executive staff? When I asked the missionary committee that question, Elder Joseph Fielding Smith answered, "Why, to see that the business runs the way the owner desires, to be responsible for carrying on the business even for the benefit of the others in the organization." Can a business get along without an executive staff? No! God's business is the management of this whole world and all the people in it. He, too, needs an executive staff.

Then perhaps this is what He meant when He said, "Thou art an holy people. . . ." Holy means

Under direction of Elder LeGrand Richards, Rose Marie Reid wrote this lesson designed to teach the Gospel to the Jewish people. She has been a stake missionary for years. She has three children. Her nine grandchildren are seventh generation members of the Church. Sister Reid was born in Cardston, Alberta, Canada. She has gained international fame as a sportswear designer and has earned many design awards.

(For Course 26, lessons of January 2 and 9, "Prophecy and the Prophets"; and of general interest.)

**Documentary History of the Church*, Volume 4, page 128.

of God, doesn't it? "The Lord thy God hath chosen thee to be a special people unto himself above all the people that are upon the face of the earth"—God's executive staff. A small group of people to be the custodians of the knowledge of the true God and His plans to take that knowledge to the rest of the world. Through Israel, all the nations of the earth are to be blessed.

What does "blessed" mean? Would you not say that if you are blessed things are better for you than if you are not blessed? So, because of Israel, things are to be better for all the nations of the earth.

When Israel finally reached their own land, that land given to Abraham by God for his righteous descendants for all time, one would expect God to keep them there. Yet when Solomon's son, Rehoboam, was king, a very important thing happened. Led by Jeroboam, the people in the north of Israel rebelled against the king and divided the nation, leaving mainly Judah and a part of Benjamin in the south. Rehoboam at once gathered an army to put down that rebellion, but the word of the Lord came to Shemaiah, the prophet, telling him to stop the king, "For this thing is from me." This division was part of God's plan.

Years later the Assyrians took the Northern Kingdom into captivity, and that part of Israel was subsequently lost to history, being sifted among the nations. (*Amos 9:9*.) They are referred to as the lost Ten Tribes. Judah was likewise dispersed, and today we find Jewish people in a great many of the nations.

Has Israel been a blessing to these nations? The indications are that both Ephraim and Judah have made conspicuous contributions to the arts and sciences, and certainly Ephraim at least has played his part in the active life of exploration, colonization, and government.

We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer. They search wide creation and scan every nook and corner of this earth to find out what is upon and within it. I see a congregation of them before me today. No hardship will discourage these men; they will penetrate the deepest wilds and overcome almost insurmountable difficulties to develop the treasures of the earth, to further their indomitable spirit for adventure.²

From the inception of this last dispensation the

call has been to preach the Gospel to every nation. And who would be the first to accept the Gospel? The descendants of Ephraim, the son of Joseph of Egypt. Taking their rightful place as the leaders in God's latter-day cause, these Ephraimites are helping to fulfil the promise made to their father Abraham:

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:11.)

Many people of the Church know the prophecy which says Judah will accept Christ when they see Him. However, prophecies say also that "when they no longer turn their hearts away" we can begin to teach them. Many commandments indicate this.

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (Doctrine and Covenants 98: 16-17.)

In the Lord's preface to the Book of Mormon we are told the purpose of the book: ". . . and also to the convincing of the Jew and the Gentile that Jesus is the Christ. . ." The Book of Mormon makes clear that we should be grateful to the Jewish people for the Bible, and that they also are to be taught the Gospel of Christ:

And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people.

Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? (2 Nephi 29:3-6.)

Library File Reference: Israel.

²Discourses of Brigham Young, selected and arranged by John A. Widtsoe; Deseret Book Company, Salt Lake City, Utah, 1925; page 670.

by Aldon J. Anderson*

JEHOVAH'S PLAN OF FREEDOM- LUCIFER'S PLAN OF CONTROL



Art by Dale Kilbourn.

"It appears to the court you need to learn that your freedom ends where the freedom of others begins. You are herewith sentenced to prison for the indeterminate term provided by the law."

Spending two weeks in the county jail had been the most unnerving experience Larry Greene had ever had. Always before he had been bailed out of trouble by his father. But father and home were thousands of miles away in the east, and this was Salt Lake City, Utah, where he was without friends or acquaintances. As for his parents, he had vowed not to contact them. So he was really alone.

Larry's father was a professor of astronomy in one of the major universities of the nation, and yet he had no idea, Larry thought, of the real meaning of freedom. To be sure he had been pleased with Larry's brilliant, first-year grade score in college, but he had very little sympathy with Larry's resolve to live his own life, to experience things for himself. He hadn't liked his son's drinking companions and the parties they held. It was one such party that had first gotten him in trouble with the law on a bad check charge in his home state. When a subsequent party saw him involved in another check offense, he and one of his friends had taken off for the west and adventure. What a time they had! They must have averaged \$800.00 a week writing bad checks, Larry mused. They had lived at the finest motels and hotels, eaten at the swankiest restaurants and "lived it up" at the night spots. He had really felt free.

The sharp rap of the judge's gavel brought him back to the present. He was standing in the high-ceilinged court with his attorney, James Robinson, before a very stern-faced judge. "Is there any legal reason why sentence should not now be imposed?" queried the judge.

"No, your honor," said Mr. Robinson, "but we would like to make a statement to the court to supplement the probation report in hopes you will see fit to place him on probation."

"You may proceed," the judge said.

When the attorney had finished describing the many very positive factors in his background and education, Larry felt his confidence return. He asked for a chance to speak for himself. His natural skills and training had their effect. Good appearance, superb control of language and excellent sense of

(For Course 10, lesson 2 of January 9, "War in Heaven"; for Course 18, lesson 2 of January 23, "Resettlement"; to enter Family Home Evening lessons 27 and 44; and of general interest.)

*As a District Judge for the Third District, State of Utah, and as former counselor in the East Mill Creek Stake Presidency, Aldon J. Anderson sees daily that the laws of both God and man provide for each a safe harbor. When he was a young man he was a member of the committee of the Adult Correlation Committee of the Church. From the act of his attendance at the University of Utah came the hard-earned judgments of a B.A. degree in 1937 and and LL.B. in 1943. Between those events he served two years as a missionary in Great Britain. Brother Anderson married Virginia Weilenmann, and they have seven children.

rhetoric soon brought an expectant hush over the courtroom. He knew he had scored with them.

"Young man," the judge said firmly, "it is true that your background is excellent. But you have already failed on probation. You have not earned the further trust and confidence of this court. In fact, your conduct is such that it appears to the court you need to learn that your freedom ends where the freedom of others begins. You are here-with sentenced to the Utah State Prison for the indeterminate term as provided by law."

Larry stood numbed as his attorney nudged him and started him back to his seat. "Please see me," he whispered to Mr. Robinson, "before they send me out." Mr. Robinson nodded in the affirmative.

Separated from Mr. Robinson by the heavy wire mesh in the interview cubicle, Larry finally found his voice and humbly said, "Mr. Robinson, what did the judge mean when he said that my freedom ends where the freedom of others begins?"

Jim Robinson recognized the signs; he had seen them so often in the mission field. This young man was finally hungry for answers—answers that somehow, with all of his advantages, he had never had. Jim warmed to the task as he said, "The judge meant that when the actions of one person infringe upon the rights and freedoms of others, the individual becomes accountable to the group for what he has done. Were this not so, the group could not guarantee that any individual would have freedom to act. In this sense, obedience to law is the very basis of the freedoms guaranteed by the constitution.

"All these months that you have spent in high living have been at the expense of the rights of others. The judge decided you need imprisonment to impress upon your mind the lesson, among others, that we are held accountable for the way we use our freedom.

"From long acquaintance with the judge, I know it is his personal philosophy that God gave to every individual the capacity to exercise his free agency in obeying or disobeying the physical, temporal, and civil laws to which men are subject in this life. There is, however, an inevitable result of the exercise of this privilege of choice. It is that the violation of law subjects the violator to the effects of such, whether in the nature of detriment or penalty. Spiritually, a man who violates moral law, though he may escape judgment in this life, nevertheless will be judged in the life to come. For those who obey

the law there are consequent benefits and blessings which cannot be denied them.

"In this sense, then, a man who makes a habit of obeying laws, whether natural, civil, or spiritual, is the only person who is truly free. It is the person who violates the law who fears it, for it subjects him to the restrictions and punishment provided. Just as you, Larry, fear your punishment.

"It is the belief of The Church of Jesus Christ of Latter-day Saints, that Jehovah, the God of this world, has made man subject to the circumstances of good and evil in this world as a necessary condition to his exercise of the right of free choice. Those who choose well and thus progress will qualify to return to the presence of God, and will thus become like Him, having proved themselves, perhaps, to become Gods in their own right. No one, certainly, who hopes to become like God, can do so if he has to be forced to make the right choices. This is Jehovah's plan of freedom."

"You mention evil," Larry questioned, "as though there were an actual force contending for the souls of men. Is this part of your belief?"

"Exactly," Jim answered. "Many people are under the misapprehension that freedom is found only in breaking moral law, forgetting that it is in the violation that one becomes the subject of the inevitable penalty. Lucifer, you may remember from your Bible reading, was going to force all men to obey. For this reason, and because he wanted all the glory, he was exiled from heaven with his followers. Ever since that time he has been determined to persuade men to choose evil, for thus they would come under his control and dominion. In this way he hopes to obstruct the plan of the Father by destroying the souls of men. So, while men are free to choose good or evil, what they choose will have an everlasting effect upon them."

"Mr. Robinson," Larry quietly said, "you will never know how much this has meant to me. I can see now that I am in this predicament because of choices I have made. It is no one else's fault but my own. I believe I can undergo this experience of imprisonment now, realizing that paying for mistakes is part of the plan. If it sets me on the right track, perhaps with a generous application of the principle of repentance I can start moving in the right direction, towards freedom and exaltation, instead of evil and damnation."

A Promise and Its Fulfillment

by Melvin R. Ballard*

In 1884, while instructing the ordinance workers in Logan for the dedication of the Logan Temple, Zebedee Coltrin, a patriarch, was a guest in the home of my grandfather, Bishop Henry Ballard. During this visit my father, Melvin Joseph Ballard, then a boy of eleven years of age, became intrigued with the patriarch's accounts of his personal association with the Prophet Joseph Smith; and the boy encouraged the patriarch to relate these experiences. My father shined the patriarch's shoes, ran errands, and rendered other services for him. At the conclusion of the patriarch's visit to Logan, he gave my father a patriarchal blessing, part of which is as follows:

"Inasmuch as thou wilt keep all the commandments of the Lord thou shalt attain to all the blessings of eternal exaltation, and the choice blessings of the heavens shall rest down upon you and the light of the Lord shall dwell within you, and every organ of your body shall be filled with the inspiration of the Lord. Thou shalt go forth in the midst of the nations of the earth proclaiming the Gospel of the Son of God; and thou shalt proclaim the Gospel unto the seed of Manasseh and shall do many mighty miracles in the midst of the Lord. The Lord has raised thee up to become a mighty man in proclaiming the Gospel of the Son of God; and thou shalt become a mighty prophet in the midst of the Zion of the Lord, and the angels of the Lord shall administer unto thee and converse with thee face to face. Thou shalt be wrapped in the vision of the heavens and clothed with salvation as with a garment. The eye of the Lord has been over thee from the day of thy birth, and the angels have rejoiced over thee, because of the mighty power of God that shall be given unto thee. The angels of the Lord shall be thy daily companions, for thou art destined to do a great work upon the earth, and thou shalt behold the Lord, when He shall come in

(For Course 7, lesson of December 28, "Our General Authorities"; for Course 9, lesson of December 5, "A Leader Is Righteous"; for Course 11, lessons of December 5 and 12, "Expansion of Mormonism"; for Course 15, lesson of December 12, "Moron's Farewell"; for Course 18, lesson of January 16, "Opportunity"; for Family Home Evening lessons 23-25, also general course.

*Melvin Russell Ballard, oldest son of the late Elder Melvin J. Ballard, of the Council of the Twelve, has filled many assignments in the Church, including that of missionary in the Northwestern States a member of the presidencies of his church's priests in Ensign 6th Ward, Emery, Utah, Stake as a missionary and conference president in 1917, he inaugurated Church work at Camp Lewis, Washington. In 1918, he became an army officer and conducted Student Army Training at Brigham Young University. His wife is the former Geraldine Smith, and they are parents of four children.

the clouds of heaven with all His angels with Him, for thou shalt attain to all that truth once delivered to the Saints."

At the age of 36, having filled two missions for the Church, my father was called to preside over the northwestern area of Montana, Idaho, Oregon, Washington, British Columbia, and Alaska. I quote from Father's diary:

"July 15, 1913: Arrived at Poplar, Montana. On the Fort Peck reservation a great gathering of Indians had been arranged for today and for several days following. Some of the Indians had been converted and manifested very great faith. On this occasion I administered to a good many of them who had remarkable faith and received very great blessings. One of these Indians declared that he had seen me in a dream bringing the only true Gospel, and he was much moved while shaking hands with me. He was afterwards baptized. There were nearly a thousand Indians present at this celebration, living in about two hundred tents.

"At 4:00 p.m. today, I spoke to between three and four hundred Indians who had gathered to listen to our story, telling them, through an interpreter, Brother Nimrod Davis, of their forefathers and the Book of Mormon. It was a new message to them, and they paid most respectful attention."

"May 14, 1917: Met with our branch at Wolf Point among the Indians in Montana. We had some difficulty in satisfying some of these Indians. They all wanted to be ordained priests. We had to ordain some of them deacons, some teachers, and some priests. Many problems arose and caused us great anxiety. We sought the Lord earnestly that we might have wisdom and light to know what to do concerning these problems. It was this night that I received a very unusual manifestation. In the dream or vision of the night I was carried to the Salt Lake Temple where I had a glorious manifestation of the Savior."

Elder and Sister John O. Simonsen, a young married couple, were later called to be missionaries to the Indians at Fort Peck. I quote Elder Simonsen's account:

"The older Indians told us, on several occasions, the story of their first meeting with Elder Ballard. They said that one day Elder Ballard was traveling east across Montana by train. As the train approached a very small town which was just being settled, Elder Ballard noticed, from the train window, a huge encampment of several hundred Indians. Their teepees were pitched in a large circle



Art by Dale Kilbourn.

on the prairie. Elder Ballard was instantly interested and felt a keen urge to visit with them. He obtained stopover privileges and left the train to spend the day at the encampment, with the intention of proceeding on his journey the next day. He hired a horse and buggy, secured an interpreter, and drove out to the Indian encampment at a place called 'Chicken Hill,' on the banks of the Missouri River. (Missouri is an Indian word meaning muddy.)

Elder Ballard left the horse and buggy and with the interpreter walked out among the people. As he approached them, they showed signs of great emotion and began talking excitedly to him. They seemed to be asking him for something. The interpreter explained that many of the Indians had seen, in dreams, a white man come among them. Always he had had his arms laden with books which were of great value to them. They had seen the man distribute the books and teach the Indians from its contents. As soon as they saw Elder Ballard, they recognized him as the man they had seen in their dreams and they wanted the books he was supposed to bring to them.

"Of course, Elder Ballard was exceedingly impressed and told them briefly the story of the Book of Mormon and of its significance to them. He told them he must go on his way now, but that he would return soon to bring them the books and teach them more.

"When Elder Ballard returned to the town he felt impressed to buy two lots in the newly-laid-out town, which he obtained for a very low price. When he returned a short time later the lots had skyrocketed in price to such a figure that he was able to sell them at a tremendous profit. The money thus obtained was used to buy building materials and some acreage further out of the town, in fact, at 'Chicken Hill.' There a boarding school and a chapel were built, and the Lamanites were given

their Book of Mormon and were taught the Gospel, as well as general school work. Many of the Indians joined the Church there, and today their descendants and many others are firm in the faith. Great spiritual manifestations occurred in this particular place, as the writings of Elder Ballard relate. Many were the healings, and many the spiritual gifts that were made manifest among the Indians because of the faith Elder Ballard instilled into them.

"One such instance was told to us by an Indian called 'Looking.' He was a young boy when Brother Ballard came among his people, and he had been blind since birth. When he heard that there was a 'Mormon Prayer Man' (as the Indians called the missionaries) on the reservation, he begged to be taken to Elder Ballard that he might be blessed to receive his sight. Elder Ballard administered to him, and through the power of the priesthood and the child's simple, sincere faith, his sight was restored and he was appropriately given the name of 'Looking.' In gratitude, Looking insisted on giving the hay from his small field each year to help feed the Church livestock at Chicken Hill.

"One reason for their great love for this exceptional man was that he visited with them in their simple, little log huts without pride or pretence. He would drop in on a family and say, 'Now Sister Black Dog, don't you put on any special fuss for me. (As if they could, with their very primitive living conditions.) We will just sit here on the floor and visit together and eat whatever you have ready.' To hear them tell of this great man visiting with them in their humble abodes and eating their simple and sometimes strange food, and to see their eyes light up with love when telling about it, was inspiring to us."

My father, together with Elders Rulon S. Wells and Rey L. Pratt, was called to open the missions of the Church in South and Central America. Again he rendered a service to the descendants of Lehi and the Lamanites. I quote part of his dedicatory prayer, given at 7:00 a.m. Christmas morning, 1925, in the Park 3 de Febrero at Buenos Aires, Argentina:

"We are thankful that we are the bearers of these glad tidings to the peoples of the South American nations, and we also pray that we may see the beginning of the fulfillment of the promises contained in the Book of Mormon to the Indians of this land, who are descendants of Lehi, millions of whom reside in this country, who have long been down-trodden and borne many afflictions and suffered because of sin and transgression, even as the prophets of the Book of Mormon did foretell.

"Thou didst inspire these prophets to promise their descendants that Thou wouldest bring forth in

(Concluded on following page.)

A PROMISE AND ITS FULFILLMENT (Concluded from preceding page.)

the latter day, the records of their fathers, and that when this record was presented to their children, they would begin to believe and repent and accept Thy Gospel; and when they would do this, Thy favor would return unto them, and then Thou wouldest remember the promise made to their fathers, that if their descendants would repent and receive the Gospel, they would begin to be prospered and blessed on the land and would again become a white and a delightsome people. . . .

"And now, oh, Father, by authority of the blessing and appointment by the President of the Church, and by the authority of the holy apostleship which I have, I turn the key, unlock, and open the door for the preaching of the Gospel in all these South American nations, and do rebuke and command to be stayed every power that would oppose the preaching of the Gospel in these lands; and we do bless and dedicate these nations of this land for the preaching of Thy Gospel. And we do all this that salvation may come to all men, and that Thy name may be honored and glorified in this part of the land of Zion."

Elder Vernon Sharp, who joined my father as one of the first missionaries to assist in opening the South American mission, records the following prophecy made by my father at a testimony meeting on July 4, 1926, at Buenos Aires, Argentina:

"The work of the Lord will grow slowly for a time here just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies. But thousands will join the Church here. It will be divided into more than one mission and will be one of the strongest in the Church. The work here is the smallest that it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church."

At the time of his ordination to the apostleship on Jan. 7, 1919,¹ my father's words in the Salt Lake Temple, at a meeting of The First Presidency and the Council of the Twelve, have been cherished as a sacred testimony by his family and are now given, in part, as further evidence of how the promises of the Lord find fulfillment:

"I have not aspired, nor coveted, a position of this character; but from my childhood I have desired to work in the service of the Lord, and have not waited for place or position to give my services. I am just as willing today to labor as an elder in a branch or a ward, as in any other calling, if that is where the Lord wants me. And if He wants me here,

I am willing to say, as I have often sung—'I'll go where you want me to go'; and I'll be what the Lord wants me to be.

"I know, as I know that I live, that this is God's work and that you are His servants. I have no more doubt about it than I have that I exist. I remember one little testimony, among the many testimonies which I have received. You will pardon me for referring to it. Two years ago, about this time, I had been on the Fort Peck Indian Reservation for several days, with the brethren, solving the problems connected with our work among the Lamanites. Many questions arose that we had to settle. There was no precedent for us to follow; and we just had to go to the Lord and tell him our troubles and get inspiration and help from Him. On this occasion I had sought the Lord, under such circumstances, and that night I received a wonderful manifestation and an impression which has never left me. I was carried to this place—into this room. I saw myself here with you. I was told there was one other privilege that was mine; and I was led into a room where I was informed I was to meet someone. As I entered the room I saw, seated on a raised platform, the most glorious Being I have ever conceived of, and was taken forward to be introduced to Him. As I approached, He smiled, called my name, and stretched out His hands towards me. If I live to be a million years old, I shall never forget that smile. He put His arms around me and kissed me, as He took me into His bosom; and He blessed me until my whole being was thrilled. As He finished I fell at His feet, and there saw the marks of the nails; and as I kissed them, with deep joy swelling through my whole being, I felt that I was in Heaven, indeed. The feeling that came to my heart then was: "Oh! if I could live worthy, though it would require fourscore years, so that in the end, when I have finished, I could go into His presence and receive the feeling that I then had in His presence, I would give everything that I am and ever hope to be!"

"I know—as I know that I live—that He lives. That is my testimony. And having that kind of feeling and testimony, I accept with humility, and yet with deep thankfulness and gratitude to God, this honor; for I esteem it the highest honor that could be given to a man, to be a special witness of the Lord Jesus Christ. I hope you will be patient with me, and I shall do my best to come up to all the requirements the Lord will make at my hands."

¹Elder Ballard died July 30, 1939.

A Family Begins With Love

by Goldie B. Desplain

*A family begins with love and a father
and a mother and a baby.
Because of love Mother bathes and dresses the baby.
She feeds and rocks him, and he grows.
Because of love Father works and buys Mother
and baby a house to live in and clothing
to wear and food to eat.
Because of love Mother changes the house into
a home, with her work and cheerfulness.
Some fathers and mothers have many children;
Some have one or two.
Regardless of numbers, family members share
a special love for one another.*

*Our family learns many things because love is a
teacher.
Because of love our family has security.
There is always someone to share our secrets
and troubles.
There is always someone to be a friend and
understand.
Because of love, members of our family always
have an audience—
There is someone to clap and cheer us on.
Because of love our family has sanctuary from
weariness and hurts.
Everyone is cared for when ill,
Cooled and soothed when feverish,
Tucked into rest when tired,
And all find compassion and healing.

Because of love our family has satisfactions.
Each one respects the other.
We share work and praise.
We receive comfort when sad*

(For Course 1, lessons of January 2-30, "I Am in the Family," "Mother Is in the Family," "Father Is in the Family," "Our Baby Is in the Family," "Brothers and Sisters Are in the Family"; for Course 2, lessons of February 13 and 20, "Family in This World Is Part of Lord's Plan," "Family Members Work Together in the Home"; for Course 4, lesson of February 20, "Being a Good Family Member.")



Photo by H. Armstrong Roberts.

*and companions to laugh with when happy.
Because of love our family has discipline.
We learn to control tempers and speak politely.
Father and Mother are patient and fair.
We learn to be obedient.*

*Because of love our family has fun and adventure.
Together we watch the birds and learn their
names and habits.*

*We study the pictures and words in books,
We learn about the bees and the sharks,
the sun and the stars.
Our family goes camping. We pitch our tent and
look for helgramites under logs at the water's edge.
We use these for bait to fish.*

*Our family hunts for red and green, blue and
yellow rocks.*

*Because of love we are proud of the country
in which we live.*

*We are thankful we live in a choice land.
Because of love, our family sustains the law and
honors the flag.*

*Because of love, our family serves God.
We study about Him and worship on the Sabbath
together.*

At home our family kneels and prays together.

*A family is the most important thing in the world.
Because of love, a family is strong.*

*A family can grow into a city.
Every country in the world has lots and lots of
families.*

*Therefore there is lots and lots of love in every
country.*

*Even the world began with love and a father
and a mother and a baby.*

*I belong to a family,
And a family begins with love.*

Library File Reference: Family Life.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1966

COURSE OF STUDY—1965	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership
COURSE OF STUDY—1966	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1966	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson JANUARY 2	I Am in the Family (1)	Heavenly Father's Family (1)	We Go to Church to Worship God (1)	What Is a Latter-day Saint? (1)	Our Earth (1)	The Great Plan (1)
JANUARY 9	Mother Is in the Family (2)	The Lord Created Our Earth (2)	Chapels Are Built (2)	Baptism, a Requirement for Membership (2)	The First Earth Home (2)	War in Heaven (2)
JANUARY 16	Father Is in the Family (3)	Adam Named the Animals (3)	Other Places of Worship (3)	The Power of Faith (3)	The First Family (3)	The Plan Begins to Unfold (3)
JANUARY 23	Our Baby Is in the Family (4)	We Will Live in Another World (4)	Tabernacles Are Places of Worship (4)	Repentance Makes Us Strong (4)	A Contrast: an Ark and a Tower Are Built (4)	Two Great Messages (4)
JANUARY 30	Brothers and Sisters Are in the Family (5)	Jesus Is Our Leader (5)	The Temple Is a Special Place (5)	There Are Three Members of the Godhead (5)	Abraham, the Faithful (5)	A Command from Rome (5)
FEBRUARY 6	Grandfather and Grandmother Are in the Family (6)	Jesus Will Live Forever (6)	Be Happy, Kind and Forgiving (6)	The Gospel Restored and the Church Organized (6)	The Selfishness of Lot (6)	When Shepherds Watched Their Flocks (6)
FEBRUARY 13	Jesus Had a Family (7)	Family in This World Is Part of Lord's Plan (7)	Sharing Our Talents (7)	Great Gifts of the Gospel (7)	The Child of Promise (7)	Wise Men of the East (7)
FEBRUARY 20	Love Is in Our Home (8)	Family Members Work Together in the Home (8)	Being a Good Family Member (8)	The Gospel—a Plan For Right Living (8)	The Bride from Haran (8)	First Visit to the Temple (8)
FEBRUARY 27	We Work Together in Our Home (9)	Heavenly Father Planned for Families to Pray Together (9)	Church Activities Make Us Happy (9)	A Latter-day Saint Keeps the Sabbath Day Holy (9)	A Man of Peace (9)	A Warning in the Night (9)
MARCH 6	We Pray Together in Our Home (10)	Heavenly Father Planned for Families to Pay Tithing (10)	Family Finds Joy in Gospel Understanding (10)	Fast Day—a Special Day for Latter-day Saints (10)	A House Divided (10)	The Boyhood of Jesus (10)
MARCH 13	We Have Fun in Our Home (11)	Heavenly Father Planned for Families to Help Others (11)	Blessings Come to a Family (11)	A Latter-day Saint Pays Tithing (11)	The Beginning of Israel (11)	Preparing the Way of the Lord (11)
MARCH 20	We Make Our Home Beautiful (12)	Heavenly Father Planned for Families to Observe Word of Wisdom	Love One Another (12)	A Latter-day Saint Partakes of the Sacrament (12)	Joseph among His Brethren (12)	Communion in the Desert (12)
MARCH 27	Jesus Had Joy in His Family (13)	Heavenly Father Planned for Families To Help Build Places of Worship (13)	Our Obligation to the Family (13)	A Latter-day Saint obeys the Word of Wisdom (14)	Joseph in a Strange Land (13)	Review

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1966

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 17: An Introduction to the Gospel Course No. 15: Life in Ancient America	Course No. 21: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Child	Course No. 27: Patriarchs of the Old Testament	Course No. 29: A Marvelous Work and a Wonder
▼ Course No. 12: The Church of Jesus Christ in Ancient Times	▼ Course No. 14: The Message of the Master	▼ Course No. 18: Christ's Ideals for Living	▼ Course No. 20: Genealogical Research—A Practical Mission	▼ Course No. 23: Teaching the Gospel	▼ Course No. 24: Parent and Youth	▼ Course No. 26: Old Testament Prophets	▼ Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preserve Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
Preview and Class Organization	Preview and Class Organization	Preview and Class Organization	Introduction to the Course and Foreword	Organizing Lesson Content (15)	Parenthood within the Gospel Plan (1)	Prophecy and the Prophets (1)	Religion (1)
Why Jesus Established His Church (1)	In the Time of the Herodians (1)	Good Will (1)	Vicarious Work for the Dead (1)	Using a Plan in Teaching (16)	The Importance of Knowing the Facts (2)	Prophecy (Continued) (2)	The Articles of Faith (2)
A Wondrous Land (2)	The Gospel According to Luke (2)	Opportunity (2)	Purposes To Be Served Govern Genealogical Research (2)	Extending a Lesson beyond the Classroom (17)	The Importance of Knowing the Facts (3)	Elijah the Prophet (3)	The Articles of Faith (Continued) (3)
Palestine (3)	Looking toward the Light (3)	Resolution (3)	Family Group Sheet and Pedigree Chart (3)	Tests Are Aids to Learning (18)	Human Nature Can Be Improved (4)	Elijah (Continued) (4)	The Prophet Joseph Smith (4)
Life in Palestine (4)	The Nativity (4)	Faith (4)	Family Group Sheet and Pedigree Chart (Continued)	Know Your Class Members (19)	Home Influences and Controls (5)	Isaiah, Prophet- statesman of Israel (5)	The Authenticity of Joseph Smith's Mission (5)
"Fishers of Men" (5)	Jesus, Boy of Nazareth (5)	Humility (5)	What Can I Do? (4)	Classroom Atmosphere and Control (20)	Review	Isaiah (Continued) (6)	The Godhead (6)
In the Service of the Lord (6)	The Baptism of Jesus (6)	Courage (6)	What Can a Family Association Do? (5)	Teaching to Develop Love for the Gospel (21)	The Nature of Obedience (6)	Isaiah (Continued) (7)	The Godhead (Continued) (7)
Peter, the Man who Loved Jesus (7)	The Temptation of Jesus (7)	Purity (7)	Learning What Has Been Done (6)	Cultivating Reverence (22)	Developing Obedience (7)	Isaiah (Continued) (8)	The Godhead (Continued) (8)
Peter's Fellow Disciples (8)	Miracles in Galilee (8)	Reverence (8)	Arming with Family History and Tradition (7)	The Church's Plan (23)	The Nature of Maturity (8)	Isaiah (Continued) (9)	The Godhead (Continued) (9)
Preparation for the Ministry (9)	Jesus in Jerusalem (9)	Sincerity (9)	Knowledge of Local History and Geography (8)	Preparation for Teaching (24)	Maturity: Learning to Think of Others (9)	Isaiah (Continued) (10)	Free Agency (10)
Fire from Heaven (10)	The Call and Ministry of the Twelve (10)	Temperance (10)	Reading Records in Unfamiliar Languages (9)	Become Gospel Scholars (25)	Review	Isaiah (Continued) (11)	The Fall (11)
Peter Proves His Worth (11)	The Sermon on the Mount (11)	Balance (11)	Spelling of Names Determining Dates (10)	Your Stewardship (26)	Ideals Control Development (10)	Isaiah (Continued) (12)	The Atonement (12)
Review	The Sermon on the Mount —Part II (12)	Integrity (12)	Advance Measures for Notes (11)	Summary and Evaluation (27)	Learning Takes Time and Experience (11)	Review	The Atonement (Continued) (13)

Numbers in parentheses are manual lesson numbers.

MUSIC MAKES THE HOME NIGHT

Latter-day Saints love music. They are a musical people. They sing when they work; they sing when they play; they sing when they worship. Their Pioneers crossed the plains with a song on their lips and a song in their hearts.

Latter-day Saints agree with John Armstrong, the English author, who said, "Music exalts every joy, allays each grief, expels disease, softens every pain, and subdues rage."

The Lord said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

Someone said, "Where there is music there is no mischief." For example: The Music School Settlement in the heart of New York City's East Side District has published some amazing findings. In its more than twenty-five years of existence, not one of the thirty thousand children enrolled in its music studies has ever come before a juvenile judge for delinquency. Today, 20 years after the first figures were released, the school has never had a delinquent.¹

(For Course 29, lesson of November 21, "Place of Music in the Church"; of general use in Family Home Evening; and of general interest.)

¹Synpho News, Ogden (Utah) ed., September, 1959. Published by Utah Symphony Orchestra.



C. G. Conn, world's largest manufacturer of band instruments, used this for a sales slogan: "Teach your boy to blow a horn, and he'll never blow a safe."

Bruce Wallace, program director and instructor at Utah Industrial School for 13 years, found only one student in that institution who had ever played a musical instrument, and he had played it for only a short time.

The superintendent at one of our largest penitentiaries planned to organize a prison band. The instruments were bought, the director hired, and all details worked out. When the survey was made for membership, not one man in the institution had ever played a musical instrument.

Music mellows; music refines; music softens the heart. Two men who were having a quarrel decided to take their problems to their bishop. He met them in his home, and after he offered prayer, he said: "Brethren, we will begin by singing a hymn." He handed them an open hymnbook and began singing "Angry Words." Neither man joined him. When he had finished, he said, "Now, brethren, we'll sing another hymn." He sang, "Let Us Oft Speak Kind Words to Each Other." One man joined him on the last verse. When they had finished, he said: "Brethren, we'll sing another hymn." This time both men joined him in singing, "Nay, Speak No Ill."

Tears came to their eyes; and when they had finished, they shook hands and said, "Bishop, we

haven't any problems we can't settle on the way home."

Let music play the important part it can play in Family Home Evening. Singing about the Gospel is one way we can understand its principles and live according to them. Through singing of hymns, we can teach our children love toward God and toward their fellowmen. We can teach them obedience, honesty, and virtue.

Dr. Clair W. Johnson, in his book, *Worship in Song*, says: "Singing about the Gospel increases our understanding of Gospel principles and provides an outlet for our deepest feelings. Singing hymns will change the lives of people, old and young. Singing strengthens testimony and makes us determined to live righteous lives. Singing is a mighty force in fighting evil."

A 6-year-old son said to his father: "Dad, do you want to hear me sing a song we learned in school?"

"Yes," the father replied.

The boy sang: "You're a grand old flag, you're a high flying flag . . ." Tears came to the father's eyes, and both felt a greater love for their flag and for their great nation.

When the entire King family sings "Love at Home," we really see what music can do for a family.

Have you ever thought, "It is far more thrilling to perform than to listen"? Cheap television and radio programs are no competition for musical families.

Plan your Family Home Evening carefully. You are missing out if you do not make music an important part of it.

—Delmar H. Dickson.

Library File Reference: Music.

CONTRIBUTIONS OF THE PROPHET



Joseph Smith

Following are several major areas of contribution made by the Prophet Joseph Smith in establishing a dispensation of the Gospel upon the earth. These illustrate the statement that he "has done more, save Jesus only, for the salvation of men in this world, than any man that ever lived in it."

—Doctrine and Covenants 135:3.

[1] AN APOSTLE OF JESUS CHRIST
As an apostle of Jesus Christ, Joseph Smith put forth to the world a sure knowledge of Christ and of His saving principles. He was the greatest witness of the resurrection since Peter, and sealed his testimony with his blood.

[2] SCRIPTURE AND WRITINGS

Book of Mormon (1829).
Pearl of Great Price:
 Book of Moses (1830).
 Book of Abraham (1835-42).
 Matthew 24.
 Writings of Joseph Smith.
 The Articles of Faith.
Record of John—extract (1829)
 D&C 7.
Inspired Translation of Bible (1830-33) not completed nor officially published.
Doctrine and Covenants.
History of the Church (DHC), 7 volumes.

[3] RELIGIOUS PHILOSOPHY AND DOCTRINE

God:
Nature of the Godhead.
Man:
New concept of the nature of man.
Man's relationship to God.
Immortality of the soul, including pre-mortual existence.
Sinlessness of little children.
Eternalism:
Eternal nature of marriage.
Resurrection of all mankind:
Future kingdoms with and without glory.

[4] PRIESTHOOD AUTHORITY

Priesthood:
 Aaronic (1829).
 Melchizedek (1829).
Keys:
 Sealing (1836) (Elijah).
Gathering of Israel (1836) (Moses).
Gift of Abraham (1836) (Elies).
Many other keys (D&C 128:21).

[5] CHURCH ORGANIZATION

Presiding Councils:
 Bishop (1831).
First Presidency (1833).
 Patriarch (1833).
Council of Twelve (1835).
Council of Seventy (1835).
Quorums and Officers:
 Quorum duties, size and organization (D&C 20; 107).

Members of Church:

Requirements for admission (D&C 20).
Duties (D&C 20; 107).
Judicial System:
 D&C 42, 68, 107.
Stake and Ward Organization:
 Stake—Kirtland, Ohio.
 Wards—Nauvoo, Illinois.

[6] MISSIONARY ACTIVITY

Principles:
Active missionary service to be major activity of this dispensation.
Accomplishment:
Started formal missionary work in 1830.

[7] GATHERING OF ISRAEL

Principles:
Established the idea of the "gathering." (Teachings, p. 92.)
Accomplishment:
Started the gathering in this dispensation.
Gathered many thousands from throughout the American continent and Europe.

[8] ECONOMIC AFFAIRS

Established the Principles of:
Consecration and Stewardship.
United Order.
Tithing.
Welfare System.
Accomplishments:
United Order in Ohio and Missouri.
Tithing Instituted.

[9] TEMPLES

Principles:
Established the true purpose of temples.
Ordinances for the living and dead: Baptisms, endowments, sealings.
Accomplishment:
First temple, 1836.
Nauvoo temple under construction at time of the Prophet's death.

[10] GENEALOGICAL PROGRAM

Introduced the principles of record keeping and family genealogy.
Emphasized the absolute importance of this work.
(D&C 127, 117, 128.)

[11] EDUCATION

Principles:
Taught that glory of God is intelligence.
No one saved in ignorance.

Accomplishment:

Established School of the Prophets, 1832 (first school in America for adult education).

[12] POLITICAL AND MILITARY AFFAIRS

Political:
Developed design for city of Zion, (1833).
Candidate for office of President of U. S. in 1844.
Gave views on power and policy of United States Government:
Territorial expansion.
Liberation of slaves.
National banking system.
Prison reform.

Military:
Established pattern for Zion's camp; later used in exodus to Utah.
Lieutenant-general of Nauvoo Legion.

[13] CODE OF HEALTH

Word of Wisdom, 1833, (D&C 89).

[14] WOMEN'S RIGHTS

Organized Relief Society, 1842.

[15] SCRIPTURAL MEANINGS

Gave increased meaning to: Revelation 14:6-7, an angel with the Gospel.
Isaiah 4:2, mountain of the Lord's House.
Isaiah 29:10-14, the sealed book.
Malachi 4:5-6, coming of Elijah.
1 Peter 3:18-20; 4:6, the Gospel preached to the dead.
1 Corinthians 15:29, baptism for the dead.
Explained the meaning of many of Jesus' parables.

[16] SCIENTIFIC TRUTHS

Indestructibility of matter (D&C 6:308-9).
No immaterial matter; spirit is pure and refined element (D&C 131:7-8).
Truth is light and spirit (D&C 84:6-18; 93:29-30).
Knowledge of the planetary system (D&C 3:27).

[17] HISTORICAL TRUTHS

Origin of American aborigines.
History of ancient American peoples.
Origin of writing and record keeping (Moses 6:5, 6, 46).

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DR. HENRY EYRING: HIS LESSONS ARE REFRESHINGLY ELEVATING.

BOY AGAIN

Last night I almost caused a traffic pileup while driving home from the office. Along the highway I saw a shirt-sleeved friend, briefcase in hand, walking briskly toward his home, over a mile away. My first impulse was to slam on the brakes and offer him a ride.

Then I remembered that he likes to get out and walk like a schoolboy to and from his office. He is also known to enjoy competing in foot races with his college students. At times he seems thoroughly to love being a boy again, though his hair is silver and his reputation as an eminent chemist circles the globe. His name is Henry Eyring.

Dr. Eyring has conquered many frontiers in chemistry. I have seen him take a complex, even frightening, subject in his field and in a lecture make it readily understandable to us laymen. More than that, his talks on science and religion can be as refreshingly exciting and elevating as a high ride on a ski lift. He has a tremendous zest for life. Perhaps a reason is that he can put aside his cares and lose himself in boyhood bliss.

Other happily successful men have been like that.

(For Course 3, lesson of November 14,
"We Are Grateful for Life"; for Course 9,
general use; and of general interest.)

Theodore Roosevelt while in the White House made history in cracking down on big business trusts and militant labor leaders. He was hailed internationally for bringing peace in the Russo-Japanese War, and for staving off World War I by checkmating the Kaiser in Morocco. But during all this history making, at the same White House he reveled in pillow fights and hide-and-seek with his children.¹ He often ripped into a boxing foe in the White House gym, and he was known to sneak off with his sons and fry steaks in a skillet over a campfire and sleep rolled up in a blanket under the stars. He once interrupted a conference with the Attorney General to discuss three pet snakes his son Quentin had dumped in his lap.²

Shortly after completing his second term as President, he was off for big game hunting in Africa. And while pushing inland by rail from Mombasa in East Africa, Teddy rode for two days on the slow-moving engine's cowcatcher. He wanted a youth's-eye-view of monkeys swinging in the trees, wheeling jungle birds, and herds of giraffes, zebras, and waterbucks.

John Fitzgerald Kennedy did not take his statesmanship so seriously that he could not pull on an old sweatshirt and sneakers and hurry over to the Georgetown campus. There he lost himself with a football and youths who perhaps did not realize they were catching passes from a Congressman.³ Even after he had been elected President, he joined others of his family for a favorite game of touch

¹Alvin F. Harlow, *Theodore Roosevelt, Strenuous America*; New York: Julian Messner, 1942; pages 21, 24, 252.

²Hermann Hagedorn, *The Roosevelt Family of Sagamore Hill*; New York: The Macmillan Company, 1954; page 255.

³James MacGregor Burns, *John Kennedy, A Political Profile*; New York: Hartcourt, Brace & Company, 1960; page 72.

football on the playing fields of Hyannis Port.⁴

No man I have known seemed to enjoy life more fully than George D. Pyper, for many years manager of the old Salt Lake Theatre, and for his last eight years Sunday School General Superintendent. His hair was white as snow when I was his office associate. But I remember how he would drop everything at his busy desk and hurry out to see a circus parade. Then his eyes—dimmed with age—would light up boyishly as he would tell about the calliope and wild animals. Only a few days before his death George D. Pyper smacked his lips over an ice cream cone in his hospital oxygen tent.

Life appeared to bubble and sparkle for him because he could toss away his cares and be a boy again—often.

I have been finishing this article by a lake in the rugged Sawtooth Mountains, which push their rocky spires mightily over the clouds and into the blue. Overhead a small squirrel has been chirping from a pine bough. His staccato tones have the happy whistle of youth. Now and again he spiritedly shakes his bushy, black-tipped tail. It almost seems like an admonishing finger. He could be talking to me. He might be saying:

"Life is often bleak and steep and hard and hazardous like those yonder peaks. Get away from life's struggles at times. Whistle like a barefoot boy. Play like a chirping, bushy-tailed squirrel scampering across a bough. You will live longer, and much, much more happily, too."

—Wendell J. Ashton.

⁴William Manchester, *Portrait of a President*; Boston, Mass.: Little, Brown and Company, 1962; page 29.
Library File Reference: Living.